

THE CHRISTIAN CENTURY

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The Gargoll often makes its perch
On a cathedral or a church,
Where, 'mid ecclesiastic style,
He smiles an early-Gothic smile.
And while the parson, dignified,
Spouts at his weary flock inside,
The Gargoll, from his lofty seat,
Spouts at the people in the street,
And, like the parson, seems to say
To those beneath him, "Let us spray."
I like the Gargoll best; he plays
So cheerfully on rainy days,
While parsons (no one can deny)
Are awful dampers—when they're dry.

—Oliver Herford in The Century.

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My Confession of Faith in the New Testament

It was one of the misfortunes of Christendom that the reformation controversies did much to develop and harden into fixed character two dogmas both of which are obnoxious to the spirit of the Bible and the church. The one is the Roman assumption of an infallible church, the other the post-reformation doctrine of an inerrant and verbally inspired Bible. Neither of these dogmas was held by the fathers of the church. The first was framed to give validity to the papal claims of authority, the second was constructed as a means of refuting these claims. The Catholic had made for himself a standard of appeal which he proclaimed as changeless and final—the Church. The Protestant looked about for some corresponding authority, fixed and absolute, to meet the pretense of Rome and decided that he could find it in the Bible. Both alike forsook the true fountain of life which is Christ alone, and hewed for themselves cisterns which would not hold water. In this respect the post-reformation divines were untrue to their great leaders, Luther, Melancthon, Zwingli, Erasmus and Calvin, who as little held the narrow view of the Bible as they admitted the claims of Rome. It was against this irreverent handling of the Word of God, this attempt to make it assume an infallibility which it nowhere claims, that Chillingworth wrote in "The Religion of Protestants," "Take away this presumptuous imposing of the senses of men on the word of God; of the special senses of men on the general words of God, and laying them on men's conscience together under the equal penalty of death and damnation. This deifying our own interpretations and tyrannous enforcing them upon others; this restraining of the word of God from that latitude and generality, and the understanding of men from that liberty wherein Christ and the apostles left them, is and hath been the fountain of all the schisms in the church and that which makes them immortal; the common incendiary of Christendom which tears in pieces not the coat, but the members of Christ. Take away this persecuting of men for not subscribing to the words of men as the words of God. Require of Christians only to believe in Christ and to call no man master but him only." In this sentiment he agrees with the great body of enlightened thought in the universal church from his day to our own, and his opinion finds echo in the words of the later Archbishop of Canterbury, who, in explaining and defending the modern view of the Old Testament says, "What can be a grosser superstition than the cry of literal inspiration? But because that has a regular footing it is to be treated as a good man's mistake, while the courage to speak the truth about the first chapter of Genesis is a wanton piece of wickedness" (Life of Archb-Tait. 1:292.)

The New Testament grew into its present form as a collection of writings from the hands of the apostles and their associates, and as thus possessed of a unique value as a source of knowledge regarding Jesus and the beginnings of Christianity. It is the product of the Spirit of God working freely in the first Christian community not to produce a literature, but to accomplish by all possible means, such as preaching, teaching, Christian living, the writing of letters, the writing and distribution of the gospel facts and appeals, and the wider ministries of evangelism, the spread of the program of Jesus in the world. There was no literary impulse in the earliest Christian group—Jesus had written nothing. He was a teacher, not a writer. He had not even commissioned the disciples to write. He apparently gave no directions as to the means by which a record of his sayings was to be preserved. He concerned himself with the greater task of getting himself understood by the men he chose to be his first interpreters to the world.

It was not until years after the close of his ministry that these

men began to write as one of the methods of propagating the gospel message. The first writings were not even memoirs of Jesus, but rather letters, like those of Paul to the Thessalonians written to explain more fully certain of the apostle's teachings when he was with them, and to strengthen them in a time of persecution. Other epistles followed, till a considerable number, probably much in excess of our surviving collection, had become the prized possession of the churches. Meantime the story of Jesus' life, which was the main material of apostolic preaching, was constantly repeated, both in public preaching and in private instruction. It tended more or less to become a fixed oral narrative among a people with the dominant trait of verbal memory which has always characterized the oriental mind. But there were also fragments of written gospel, the transcript of personal remembrance or of the oral narrative. Such floating bits of biography or of "sayings of Jesus" must have been very common as time went on. Not all of such material has found incorporation in the New Testament, as recent discoveries have proved.

From these two sources, the oral narrative and the written documents, the writers of the gospels drew their data, with the addition of such personal elements as they chose to incorporate. By general acceptance, the gospel of Mark is believed to be the transcript of of the teachings of Peter concerning Jesus, made by John Mark of the Jerusalem Church. This is the testimony of Papias, and there is no sufficient reason to question it. The gospel of Matthew, which follows closely the plan and narrative of Mark, with frequent verbal likenesses which prove a close literary relationship, adds a large body of "teachings of Jesus," which is believed to be the special contribution of Matthew to this gospel, and to account for the name. It is Matthew's gospel then, not in the sense that in its present form he is its author, but that its distinctive feature the "words of Jesus" are believed to be from his hand. The gospel of Luke, the work of the only Gentile writer of the entire group, adds to the common material which it shares with Mark and Matthew, the unique section from Chapter 11 to chapter 18, usually called the "Perean Section," which contains some of the richest portions of the gospel record. The gospel of John, much later in its date, is of wholly different structure and spirit. Its general relation to the Apostle John is clear. It is still the task of criticism however to determine how far the work may be called the first-hand utterance of the Apostle of Love, and how far other hands, whose marks are so evident upon its pages, may have had to do with its shaping.

It is easy for one to whom the old dogma of verbal dictation has been an inheritance to ask, "could not the Holy Spirit inspire four different men to write independent records of the life of Christ, without any supposition of literary relationship one to another?" There can be no argument over such a question, any more than over the inquiry as to whether God could have made a flat world instead of a sphere, or a rainbow in which there should be eight colors instead of seven. The task of the biblical student is not to speculate regarding the kind of a Bible we ought to have had, but to attempt to discover the sort of book we actually possess. And as to its literary origin and history the New Testament leaves us in little doubt. Its human elements, which are very apparent, are the best proof of the Divine Spirit that breathes through it, the result of no mechanical inspiration of documents but of the presence of the Holy Spirit in the lives of the men whose words and deeds are here recorded, and most of all, the divine character of our Lord, of whose life and words we have here a trust-worthy account.

In company with the great body of Bible students of our day,

who have applied the historical and critical method to the literature of the New Testament, I believe that the Gospels, though anonymous in their form, came to us from the men whose names they bear, and that though they lay no claim to precision of statement in details and in a few instances present perplexing variations one from another, yet they are witnesses to the life of Jesus whose testimony is competent and convincing. I accept their statements regarding the birth, youth, ministry, miracles, teachings, character and purpose of Jesus. I believe the Book of Acts to be a reliable record of the origins of the Christian society, and especially as illuminated by the epistles of Paul, an authentic narrative of that apostle's ministry. I believe that the letters of the Apostle Paul such as those to Thessalonica, Galatia, Corinth, Rome, Philippi and Philemon are entirely authentic. Those to the Ephesians and Colossians I hold to be Pauline with the possibility of later work upon them. In the pastoral epistles there is evident a distinctly later point of view, but genuine Pauline writings are the basis. The epistle to the Hebrews I believe to be the work of a Jewish Christian but not of Paul. I should not attempt to identify the writer either with Apollos as did Luther, or with Barnabas as did Turretian. The general epistles I have recently discussed separately in these columns in the Teacher Training course, and shall not take space to repeat what I have there said, further than to say that they are amply worthy of a place in the New Testament in spite of the opinions of certain church fathers in the early centuries which excluded one or more of them from the various "canons" that were then forming.

The Revelation is an apocalypse, closely related to the Jewish and Christian Apocalyptic literature of the period. Its author is a certain John, well-known to the Christians to whom he wrote. If the earlier, or Neronian date of the book be accepted, there is no sufficient reason why John the Apostle should not be regarded as the author. If the later or Domitian date be held, the difficulty of admitting the production of the Gospel and the wholly different apocalypse as from the same hand in the same period, is obvious.

New Testament scholarship inclines to the second view. But the purpose of Revelation is quite clear. It was an urgent appeal to the church to maintain its faith and courage in a time of bitter persecution and testing in the first century. That it accomplished this end there is no doubt.

In setting down these beliefs of mine regarding the New Testament, I am no more than registering the common opinion among Bible students in this generation. Variations will be found at different points. By some my position would be held as too radical, by more as too conservative, but by most as moderate and constructive. The literature of the subject will abundantly verify this statement. But what I wish to affirm with emphasis is my belief that the New Testament, whatever its origin and literary history, is a collection of documents with a single message—Jesus is the Son of God, the word made flesh, the revelation of the Father's life, and thus our only sufficient interpreter of the nature and purpose of God. Jesus has made to the world a disclosure of the true life of a child of God and by his sacrificial life and death has shown how men may live in relations of sonship and happiness with God. The Gospel is the "good news" of this way of restoring men to filial estate, and the message of Christ, wherever proclaimed and tried has proved its divine nature and power. The New Testament did not create the church, but it is its most precious possession as the record of its beginnings and of the teachings of the Master which are the norm of Christian life.

The question with which I close is the one to which I have insisted that attention should be given throughout. It is not, do you agree with me in my views of New Testament books? Your opinion or mine may be wrong. But what I wish to have answered is this question, is one who holds the beliefs which I have registered here loyal to the Scriptures as they interpret themselves, and to the Christ of whom they speak? More than this, does he stand upon the platform which the fathers of this reformation declared to be sufficient for the union of the people of God?

HERBERT L. WILLETT.

Self-Sacrifice and Self-Appreciation

Maeterlinck has preserved to us the legend of the keeper of the light-house who gave to the poor in the cabins about him the oil of the mighty lanterns that served to illumine the sea. "In the soul that is noble," he says, "altruism must, without doubt, be always the center of gravity; but the weak soul is apt to lose itself in others whereas it is in others that the strong soul discovers itself. The immaterial force that shines in our heart must shine, first of all, for itself; for in this condition alone shall it shine for others as well. But see that you give not away the oil of your lamp, though your lamp be never so small; let your gift be the flame, its crown."

This problem of striking a balance between self-culture and self-sacrifice is, likely, the most essential problem of our moral lives. Sheer selfishness, we know, shrivels the soul and the soul's world. But there is also a kind of self-giving which exhausts the soul and wastes its powers. Often self-sacrifice is hardly more than the helpless raising of the withered arm of resignation. The effectiveness of self-giving depends on there being a self worth giving. Our spiritual teachers exhort us to give, to do, to spend, to deny ourselves, and fail to make it clear to us that we must acquire a being, that we must possess and keep an individuality whose value we can ourselves appreciate ere it can have value to others no matter how freely given. To overlook the development of this self, to fail to organize the means for its constant renewal, is as stupid as for the general to plan his campaign with the battle only in mind, forgetting that his soldiers are to be fed and the ordnance maintained.

In Jesus we have the supreme illustration of self-sacrifice. But in him also we have the supreme illustration of self-appreciation. That is an extraordinary insight that made St. John connect the Master's act of washing the disciples' feet with his consciousness of divine dignity. How he knew what Jesus was thinking about just at that moment we know not. But he begins the story of the feet-washing by laying bare the mind of the Master. "Jesus, knowing that the Father had put all things into his hand, that he was come from God, and went to God, riseth from supper . . . and began to wash his disciples' feet."

The inspired artist draws two pictures for us to look upon at once: one of the upper room and the act of self-humiliation, the other of the soul of Jesus and his self-appreciation. In the act of serving his friends the Master was most conscious of himself. He

knew himself to be no slave but the ruler of all. Though doing a slave's work he was no whit less a king. St. John clearly sees that for a slave to wash a guest's feet has no significance; but for a king—that is divine! It was the kingship of Jesus that gave importance to his act. A soul so rich, so calmly self-conscious, so careful ever to preserve its isolation despite its thousand distracting intimacies—when such a soul stoops in service it communicates blessings vast and priceless.

Christ's self-giving saves the world not because it is just "giving" but because it was "his self" that was given. If we study his portrait afresh we will discover that his self-reserve was quite as essential in his personality as his self-giving. He bound his disciples to him by what he did not tell them quite as much as by what he told them. They were his friends, to be sure. But they worshipped him. Not one of them felt that he had plumbed the Master's soul.

It will be well for us if in following Christ we learn from him to be as well as to do. The secret of all effective service is not just what is done but who does it. The being reflects itself in the doing. It is of first importance, therefore, for the soul, as for the financier, to guard its capital. The personality must be kept intact. That is what carries the business on. Self-investment is profitless unless the self have intrinsic value. The oil must be made to keep the lamp going—not distributed, through however amiable motives, to the poor. The best service we can render the weak is to be ourselves strong. The sick need our health and cheer more than medicine. The world is not so much in need of sympathy as of inspiration, the unconscious inspiration that our being noble and strong exercises upon others. There is danger of our very sympathy making distress and illness a sort of luxury. But our strength, our character, our standing erect and meeting our own problems with courage, rebukes every whining soul.

The pastor's best gift to his people is himself. Many pastors are like Martha, busy with too many things. They call and coax and plead and argue and sympathize. Their days are spent in small and cheap activities. They rob the mighty lantern of its flame by doling out the oil to the needy. But the needy need something other than these cheap doles. They need to see a man! They need to find in him a soul with depth enough to create in them a sense of mystery. "In the every day walk of life," says Ruskin, "the solitary thing we can ever distribute among those who walk by our side, be they joyful or sad, is the confidence, strength,

the freedom and peace, of our soul."

Here, too, is the mother's constant temptation—to serve her children in lesser deeds that rob her being of its most important property, to forget herself and waste her soul in the routine demands of her children. Let a mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the services of her hands, more than the sacrifices of the nursery. Some day they will need her companionship. They will need her intelligence. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her. Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!

It involves no stretch of our principle to give it application in the church as well as in the individual life. Our modern Christianity is emphasizing the active, pragmatic and institutional side of the Christian life. We stand in need today of such an emphasis as will enrich and ennoble the intrinsic character of the church. It is a serious question whether the church is adequately equipped to do the work our leaders exhort us to do. We are asked to do many things. Our churches are the scenes of much confusion. The bee-hive ideal possesses us. Our ministers have given up trying to teach us anything and have taken to exhorting us. Evangelism waxes more and more hypnotic and mechanical. A passion for numbers makes a real spiritual goal and a pedagogical method for the Sunday-school seem pale. Church work is largely cooking and serving

and begging. Our congregational meetings are measured by the number who "take part" not by the thoughtfulness and helpfulness of their expressions.

Here is a question the modern church must face: are we backing our doing with our being? All this activity of self-sacrifice, is it matched by an adequate self-appreciation. Are our Christian men and women as strong, as well seasoned, as deep, as full of faith and reverence as our fathers and mothers. The ineffectiveness of much of our church life is common knowledge in the world about us. Yet we were never so busy. Certainly there was never more bustle and motion and organization than today. Never has there been such a passion for social service. The church is washing more feet than ever in history. Its back is bent for service. Why, then, are its services so often spurned? We yearn to bring people to Christ and literally beg for converts and recruits; yes, for mere auditors.

And we are treated as beggars!

Are we cheapening the church? Is our evangelism degrading the character of the church? Are our cheap music and our tinsel attractions and our hortatory preaching lowering the dignity of the church which Christ bought with his blood? Are our small services robbing the oil that keeps burning the mighty light that shines for all the world? Is the church conscious of its kingship when it takes the world's feet to wash them?

Perhaps the answer to our problem is to be found in the direction not of more "service" but of more quiet reverence and self-appreciation. Perhaps to self-denial we should add self-affirmation. The frenzied church needs the calmness of her Lord. Then her beggary will be changed to royalty and her apology to command.

Shall Professor Willett Resign?

So far as we have seen, the Christian Century is the only newspaper that has published the communication of W. R. Warren, of the Centennial Committee, reporting the defeat of a resolution demanding the resignation of Professor Willett from the Pittsburg program. The resolution was defeated by a vote of eight to three. The statement explains that the committee did not "consider itself an ecclesiastical court to pass upon Professor Willett's theological views."

The Christian Standard of Oct. 24, professes intense interest in getting a statement from the Centennial Committee on the Willett matter. "When their statement is ready we will get it in the Standard if we must stop the press and destroy the plates to do so." Since the statement has been issued and published in the Christian Century two issues of the Standard have been printed and no mention made of the action of the committee. Nor has it appeared in the columns of the Christian Evangelist, whose editor, the chairman of the Centennial Committee, certainly is informed of his committee's action.

We believe the brethren should know what has been done. Moreover we believe they should know what is now being attempted.

The contention has been shifted from the newspapers to private correspondence. The Standard is evidently tired of its fight. Its editor and his employer attempted by threatening the missionary societies to force the will of the brotherhood. In this they have manifestly failed. The protest of the brotherhood and the influential portion of the Standard's own constituency has been too emphatic and voluminous to be ignored. Consequently for two weeks their editorial pages have looked sickly and pale. An editorial on the "Annihilation of the Wicked" is about the liveliest article in these issues. It was probably chosen as the best substitute available for the series of lurid attacks on Willett and Rice and other brethren whom they wish to annihilate before the Centennial convention.

But the brethren should not infer that the end of the controversy has been reached. Influences are at work now to persuade Professor Willett to resign from the program. Representatives of the missionary societies are urging in a personal way what they rightly declined to demand in their official capacity as members of the Centennial Committee. The chairman of the Centennial Committee has joined with them in their appeal to Dr. Willett to shield the societies from the danger of an attack by the Standard for at least this year. The editor of the Standard, J. A. Lord, has signed an agreement to drop the fight on the missionary societies and the program, provided Willett resigns from the program. Dr. Willett in his desire for peace in the brotherhood has yielded so far to the persuasions of the missionary leaders as to accept the proposal of the Standard, asking only that the agreement be signed by the real dictator of the Standard's policies—the man who employs the editor.

The matter had gone thus far when it came to the Christian Century's ears. We are embarrassed and grieved. Embarrassed, because with Professor Willett's relation to this paper it is a delicate matter for us to make public a divergent judgment from his.

Grieved, first, that Professor Willett's sensitiveness to his personal situation seems to have eclipsed for him the larger interests of our plea that are at stake in the battle raging around his head; and, secondly, that our missionary leaders would be willing to act as middlemen in bringing about so insincere and odious a bargain as the one proposed.

Have the Disciples of Christ come to this in their ninety-ninth year? Have we whose plea is liberty and union, whose history is one long, open discussion, whose passion is to know the truth and whose boast is the absence of any technical and artificial device of council or creed or bishop for fixing truth for us—have we come to a time when, for the sake of missionary collections, an odious contract to be "good," made and signed by a newspaper proprietor, can purchase the silence of our prophets?

God save us from this disgrace!

It were better far to have a creed than such a contract. Why should the brotherhood sell itself to Russell Errett for such a price? Who is he that he should be so feared? Discredited and routed by A. McLean, he was "good" until Herbert Moninger re-entrenched him behind the splendid breastworks of the Teacher Training idea. Thus fortified and re-enforced, he opened fire again, making a great noise with his "protest," until mutiny broke out in his own ranks. His attack on his brethren was met by his own readers and repulsed. Now he comes asking for a truce—until the convention is over, and what are the terms of the truce?

Unconditional surrender of the liberty of a representative committee to make a convention program without consulting the owner of the Christian Standard! "Let the man I object to get off the program and I will be 'good' at least for one year,"—this is the proposal.

Is it possible that our trusted missionary leaders wish an arrangement like this? Is it possible that Professor Willett has so far wearied of the attack made upon him that our sacred liberties are eclipsed by his own personal feelings? Is it possible that fifty thousand of us can go to Pittsburg gagged by the threats of a newspaper owner and shout for liberty in Christ? Is it possible that we can look the world in the face as we plead with the divided sects of Christendom to come into unity on the platform we have found?

These are grave and vital questions for us these days. It is, we frankly admit, a most delicate position in which Professor Willett is placed. To remain on the program lays him liable to the imputation of personal self-seeking at the expense of the brotherhood's peace. Yet no one who knows him could think for an instant that he would covet a place on the Centennial program for his personal honor. But whether he wills it or not the attack upon him has made his personality the center around which a battle rages—a battle not about him personally, but about the great, radical, basic principle of our plea, namely, that our unity, fellowship and coöperation are based not on agreement in any human speculation whatsoever but on simple faith in Jesus, the Son of God, the Lord and Master of our lives.

Shall Professor Willett resign and in resigning yield the battle to those who would fasten upon us a worse tyranny than that with which our fathers broke?

Israel's Doctrine of Immortality.

Londoners had the rare opportunity not long ago, says an English exchange, of hearing Dr. George Adam Smith at the Memorial Hall, where he delivered the Drew lecture on Immortality. He chose as his subject "Israel's Doctrine of the Individual and Immortality."

Dr. Smith spoke of the indifference of Old Testament writers to the future life of the individual, and proceeded to ask how we are to explain this attitude. Other branches of the great Semitic race, he said, share the same views. Arabia was the nursery, if not the cradle, of the Semites, and we have to consider the changeless nature of the Arabian nomad. He remembers his dead. He keeps a "year's mind" for his fathers and brethren. He visits their graves and calls them by name. He pours a little water on the sandy mound, and once a year he sacrifices sheep for the sake of the dead. Yet the Arabs never seem to have had any dogma of immortality. Wellhausen tells us that the few sparks of hope of immortality which we find in Arabian literature before Mahomet show traces of Jewish belief. After twelve centuries of Mahomet's teaching, the Arabs preserve a curious indifference on this subject. The dead have no permanent visible habitation. No doubt they are often present to the fearful imagination of the nomad. He thinks of them as a querulous, hungry troop. Dr. Smith told how his own Arab guide, when asked to get water at the close of the day, had raised an objection in the following words: "It is not the things I see that I am afraid of, but the things I won't see. They may hustle me into the water as I bend to draw!" The nomad's ghosts are a hungry, hustling crowd, who may hustle a lonely man into his grave.

The lecturer considers that the desert life endured for centuries had indisposed the nomads to believe in personal immortality. He further reminded us that the gods of these races were all tribal or national. It was this tribal existence which the Deity was in honor obliged to maintain. The leaves and branches might perish, if only the stock remained. Israel has no gospel for the future of the individual. The prophet does not bring even to Hezekiah the promise of anything except a respite from the doom which threatened him. The Psalmist says, "O spare me that I may recover brightness before I go hence and be no more." To the prophets there was no moral process, no chance to do God's will beyond the grave, no opportunity even for the best in that realm into which death was shepherding all the sons of men.

A most striking passage in the address was that in which Dr. Smith defined the attitude of Israel's prophets towards necromancy. They disapproved entirely of seeking for signs and tokens from the dead. A purer national religion, they believed, would set itself to the rigorous abolition of all these things. The prophets saw that pre-occupation with occult matters tended to take the mind away from the legitimate objects of belief. Dr. Smith added that the pursuit of such tokens is as vain today as ever it was. The so-called responses of the spirits are astonishingly meager, and are concerned with trifles, while the effects of such methods of inquiry on the intellectual and moral nature, even of the most intelligent inquirers, have been not a little harmful.

Dr. Forsyth presided at the meeting, and with him on the platform were Principal Garvie, Dr. Vaughan Pryce and Professor Bennett. Dr. Forsyth paid a tribute to the late Mr. Drew, who has passed away since Sir Oliver Lodge spoke last year in the same building.

The Fraternal Congress

The religious congress now in session in Chicago is proving to be a richly significant gathering. We had supposed the Congress involved a three cornered responsibility. Since attending its sessions we have discovered that it is the regular session of the Baptist Congress and that Disciples and Free Baptists are the guests of the Baptists. As guests, however, they are given every privilege of the floor and an equal place on the program with their hosts.

In this discovery we find added cause for gratification. The Congress is a symptom of the large heartedness of the Baptist brotherhood and a sign too of their earnest desire to effect as great a degree of union as is possible. President Harry Pratt Judson of the University of Chicago in presenting his address of welcome told the story of a woman bidding at an auction on a certain article. In a far section of the crowd some man was bidding for the same article. After they had run the price up from fifty cents to five dollars the woman stopped bidding and the auctioneer announced the article sold to Mr. Jonathan Jones. "Jonathan Jones," gasped the woman, "why he's my husband!"

The time has come, said Dr. Judson, for us Baptists and Disciples to cease bidding against each other and work in harmony. The address of Bishop Fallows of the Reformed Episcopal Church was equally felicitous and urgent. As we go to press we are able to report a fine attendance of Disciples in the congress. The paper by Rev. A. W. Fortune and the address by Dr. W. B. Craig have been heartily received. We will be happy to print our readers a report next week.

Ten builders rear an arch, each in turn lifting it higher; but it is the tenth man, who drops in the keystone, who hears the huzzas.

The Federation of Churches.

The great convention that was held three years ago in New York City, under the auspices of the Federation of churches in America, will be easily recalled. That Federation has not been idle in the meantime, but its work has been going steadily forward both in the East and West. The results of its efforts in New York City alone would make such a movement more than worth while.

In accordance with the plans of that Convention, to which additions have been made since that time in the progress of the work, each of the religious bodies represented there, or at least such of them as took approving action in reference to the Federation of Churches, has appointed certain delegates to meet in a Federal Council in Philadelphia December 2-8. Five hundred delegates are expected, representing thirty religious bodies and fifteen millions of church members. The day sessions are to be held in Witherspoon Hall and the evening sessions in the Academy of Music.

The following are the delegates representing the Disciples of Christ:

B. A. Abbott, Baltimore, Md.; Peter Ainslie, Baltimore, Md.; S. H. Bartlett, Painesville, O.; Pres. Miner Lee Bates, Hiram, O.; Levi G. Batman, Philadelphia, Pa.; Pres. H. M. Bell, Des Moines, Ia.; A. B. Chamberlain, Auburn, N. Y.; William Bayard Craig, Denver, Pres. T. E. Cramblet, Bethany W. Va.; J. H. Garrison, St. Louis, Mo.; J. H. Goldner, Cleveland, O.; Hon. W. H. Graham, Allegheny, Pa.; J. H. Hill, Cincinnati, O.; Walter S. Hoyer, Beaver Creek, Md.; John T. T. Hundley, Norfolk, Pa.; Finis S. Idleman, Des Moines, Ia.; Prof. Chas. W. Kent, Charlottesville, Va.; J. P. Lichtenberger, New York, N. Y.; Geo. A. Miller, Washington, D. C.; Dr. E. E. Montgomery, Philadelphia, Pa.; W. T. Moore, Columbia, Mo.; Hon. Thos. W. Phillips, Newcastle, Pa.; A. B. Philpott, Indianapolis, Ind.; Frederick D. Power, Washington, D. C.; W. F. Richardson, Kansas City, Mo.; J. G. Slayter, Pittsburg, Pa.; C. J. Tannar, Detroit, Mich.; E. J. Teagarden, Danbury, Conn.; Prof. H. L. Willett, Chicago, Ill.; S. T. Willis, New York, N. Y.

Longing.

Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful as Longing?
The thing we long for, that we are
For one transcendent moment,
Before the present, poor and bare,
Can make its sneering comment.

Still, through our paltry stir and strife,
Glows down the wished ideal,
And longing moulds in clay what life
Carves in the marble real;
To let the new life in, we know,
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

Longing is God's fresh heavenward will
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But, would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.

Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread his ways,
But when the spirit beckons,—
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fail in action.

—James Russell Lowell.

They forgot their own God. Man's heart must be occupied with something. There is an old adage that says, "If the bushel is not filled with wheat, the devil will fill it with chaff." But there is not room in the heart for two thrones. If Satan is enthroned there is no room for Christ. It is a solemn thing to think that Christ does not remain as an uninvited guest. He must be invited. He will stand at the door knocking, but will not force an entrance. And so when men began to worship heathen gods, they naturally forgot God.—D. L. Moody.

"The Chariots of Israel"

2 Kings 2:12, 13, 14: "My father, my father, the chariots of Israel and the horsemen thereof."

By Rev. Edgar De Witt Jones

A strange expression this! It occurs twice in the Old Testament under peculiar circumstances. It first fell from Elisha's lips when Elijah was taken from him and carried up to heaven. Elisha had been serving Elijah for perhaps as many as eight years. The older man had been training the younger one for a prophetic career. Now the time had come for Elijah's departure. Both knew that hour was close at hand. Side by side they set out from Gilgal and went down to Jericho. I think it must have been a very solemn and yet a precious journey that, the last one they took together. I think Elisha must have felt a sense of utter weakness, just as all of us feel when some strong character is about to be taken from us. How often we have longed for the power to say to such, "you cannot leave us; you must not go!" But when God calls home a workman he always raises up some one to carry on the unfinished task. So Elijah and Elisha came to the Jordan and the grand old Tishbite wrapped his mantle into a long roll and smote the Jordan's waters and they were divided hither and thither, so that they two went over on dry land. And it came to pass when they were gone over that Elijah said unto Elisha, "Ask what I shall do for thee before I am taken from thee," and Elisha said, "I pray thee let a double portion of thy spirit be upon me." And Elijah said, "Thou hast asked a hard thing, nevertheless if thou see me when I am taken from thee, it shall be so unto thee."

They then continued their walk and as they went they talked. Suddenly there appeared a chariot of fire and horses of fire, and it parted them asunder and Elijah was caught up by a whirlwind. And Elisha saw it and cried, "My father, my father, the chariots of Israel and the horsemen thereof."

The second time this expression occurs in the Bible it fell from the lips of a king of Israel. After a long and conspicuous service Elisha was fallen sick of a fatal malady. Joash, king of Israel, heard of the prophet's sickness and went down to visit him. And when he saw Elisha was going to die the king wept over him and cried, "My father, my father, the chariots of Israel and the horsemen thereof!"

To understand these expressions we must consider the lives of these two prophets. In temperament and method they were strikingly dissimilar. Undoubtedly, Elijah is the most dramatic character of the Old Testament, not excepting Moses. Without an account of his birth or his training suddenly he flames out on the inspired page. He comes from the cave and the wilderness and the mountain. A great rugged, brawny, hairy man. Over his broad shoulders, his long, uncut locks fell. Tall, gaunt and swift of foot, and clad in sheepskin garments, he was not a man of soft words. He was not a diplomat, nor a wily politician. He spoke in tones of thunder. He rebuked sin in high places. He laid the axe at the root of the tree. Were Elijah preaching today he would make sinners tremble as did Felix before Paul. Such was Elijah, "grand, gloomy and peculiar," rugged as the hills he loved! Abrupt as forked lightning, terrible as an army with banners.

Elisha was radically different. He is introduced to us some years before he becomes a leader in Israel. He was in training for his life work seven or eight years before Elijah's mantle fell on him. Elisha was gracious, gentle and a diplomat. He was a lover of companionship and was not averse to the busy, bustling life of the cities. He loved, too, the camp fires of the armies and the military counsels; the noise and clamor of battle was music to his ears. These two men supplemented each other. Each found in the other what he lacked in himself. Moreover, it was necessary that after a man of the Elijah type had blazed the path a man like Elisha should lead the people through it. If Elijah reminds us of John the Baptist, Elisha's spirit is suggestive of Him who would not break the bruised reed or quench the smoking flax.

It is needful that we have diversity of gifts and temperaments. In the stormy times of the early sixties, we had at the helm of

state the patient, kindly Lincoln, tender and gentle as a woman, yet with a diplomacy consummate and masterly in every detail. But there was also the fiery, impulsive, irrepressible Stanton, the Secretary of War. He contributed a part also to the demands of that crucial period.

In the great Protestant Reformation lofty spirits of very different and varied temperaments made mighty contributions. How fortunate that Luther should have had his Melancthon, and John Knox his George Wishart.

Elijah's ministry was of the destructive sort, Elisha's constructive. But they had many things in common. They were both obedient servants of God. Both of them used the expression, "The God of Israel before whom I stand." That is, as the slave stands, in the presence of his master waiting his bidding so they stood before God. Both of these men were courageous! Bold! Daring! No secret discipleship for them. They were out-and-out servants of God. At Mount Horeb, Elijah was discouraged until assured by Jehovah that there were others who had not bowed the knee to Baal and that there was still a work for him to do. Then the drooping spirit of the old prophet was revived mightily. With new duties confronting him, he was up and about them with his old time fire.

What would have become of Israel if it had not been for such men as Elijah and Elisha? See how fruitful their lives were! How they counted for righteousness! Elisha, as Elijah was taken away, thought of all this. The chariots of fire and the horsemen no doubt suggested to him the figure he used. He thought what a defense the man had been to Israel, what a Savior, what a preserver. Yes, Elijah was better and greater and more potent than a standing army. So Elisha cried out, "My father, my father, you are the chariots and horsemen of Israel!" And when Joash leaned over the bed of Elisha the same thought came to him. How much that man had done for Israel. So brave! So true! And he too cried, "My father, my father, the chariots of Israel and the horsemen thereof."

Aye, a good man is a power, is a defense, is as a garrison to a people. I think it was such a man at his best that Shakespeare had in mind when he made Hamlet say, "What a piece of work is man. How noble in reason, how infinite in faculty, in form and moving how express and admirable, in action how like an angel, in appearance how like a god, the beauty of the world, the paragon of animals!"

The good men and women are the salt of the earth, the church and the state.

"What constitutes a state?"

Not high raised battlements and labored mound,
Thick wall or moated gate,
Nor cities proud with spires and turrets crowned,
Not bays and broad armed ports,
Where laughing at the storms proud navies ride;
Nor starred and spangled courts
Where low-browed baseness wafts perfumes to pride.
No! Men, high-minded men—
Men who their duties know
But know their rights—and
Knowing dare maintain."

Do you wish to make your life a power for good? Then be good. Do you wish your church to be prosperous and far-reaching in its power? Then live Christlike lives. Make your influence felt for every good principle; make it count for things worth while, and your life will become wondrously blest and exceedingly fruitful.

Mark Twain was less truthful than funny when he said, "Be good and you will be lonesome."

Be good and you will be too busy to be lonesome and too happy to be neglected.

First Church, Bloomington, Ill.

SOME RECENT BOOKS

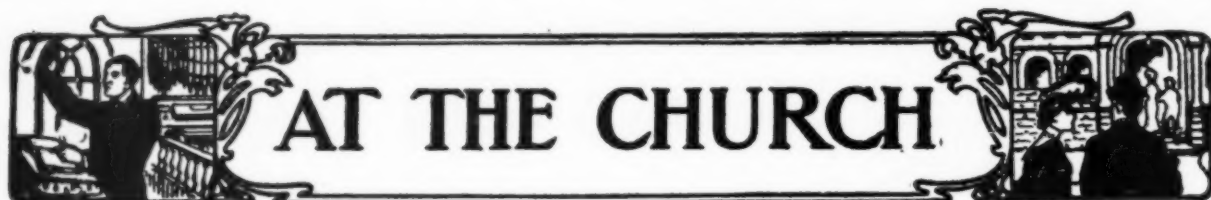
Jesse ben David, a Shepherd of Bethlehem, James M. Ludlow; New York, Fleming H. Revell Company, 1907. pp. 132. \$1.00.

Dr. Ludlow, the author of a number of interesting historical novels, including "The Captain of the Januaries," "Deborah" etc., has presented here in story form the narrative of David, the shepherd boy and king. It is put into the setting of a Roman tale and embellished on the margins of the pages with drawings suitable to the theme. It is a very tasteful volume.

Stories of Jewish Home Life, by S. O. Rosenthal; Philadelphia, the

Jewish Publication Society of America, 1907, pp. 381, \$1.25.

Any one who knows what interesting material lies within the limits of the Ghetto may understand how stories, such as are here set forth to the number of some half dozen, may attain a lasting place in the minds of Jewish readers and have a value for those of other races as well. No people have preserved the religious atmosphere as have the people of Israel. These stories are named respectively: "Guttraud;" "Schlemihlehen;" "Rav's Mine;" "Jephtha's Daughter;" and "Raschelehen."



Sunday School Lesson

HERBERT L. WILLETT.

SOLOMON CROWNED.*

Solomon has the reputation, among the Jewish people, of being the greatest monarch in their history. This reputation probably rests upon a number of facts. He was the first to organize the resources of the nation in such a manner as to make his own position conspicuous and splendid. It might almost be said of him and Jerusalem as it was of Augustus and Rome—that he found the city built of brick and left it of marble. For though Solomon had not the resources which later fell to the hands of Herod the Great in beautifying his capitol, he was a lover of the outward show of things and made Jerusalem very wonderful to those who had known it in the simpler days of David. More than this, Solomon's wisdom, of which a subsequent lesson treats, was equally marvelous to the people of his age, both in his studies of nature and his practical knowledge of human motives. In short, he was such a figure as to inspire respect and awe, although not a man capable of winning the ardent love and passionate attachment which David inspired.

The Choice of a King.

It was natural that in a court like that of David, with several competing interests, there should be more than one aspirant to the kingship upon the approach of the king's death. Two of David's sons were already gone, Amnon murdered for his crime and Absalom slain in battle. Adonijah was probably the next in order of age and the natural claimant to the throne. But the process of choosing a king was not yet quite settled in Israel. Saul had understood that his son, Jonathan, would succeed him, and yet a man of a different family was placed upon the throne. There were few precedents to govern in the selection of a king. Was he to be secured by popular election, or by the right of the first-born son, or by the father's choice among his sons? Clearly David conceived that the last was at least a permissible method.

Adonijah's Plot.

Adonijah had taken pains to secure his own ascent to the throne by forestalling even the king's death with his own anointing. Securing the support of Joab, the master of the army, and of certain other followers, he withdrew from the city and at the sacred well below Jerusalem, proclaimed himself as king. The knowledge of these events quickly reached Nathan, the aged prophet, the counsellor of David and instructor of the young Solomon. He went to Bethsheba, the favorite wife of David and the mother of Solomon, and showed her how urgent was the necessity for instant action on her part. She lost no time in visiting David and sufficiently arousing him to a sense of the peril in which she and her son were placed by the action of Adonijah, contrary to the promise David had made her.

David's Commands.

It is at this moment that the lesson begins. David called the priest Zadok and the prophet Nathan and Benaiah, one of his trusted warriors, who later took the place Joab now filled. He ordered them to take Solomon, place him upon his own royal mule, the animal of state, and bring him down to the pool of Gihon, east of the city, where, at the flowing water, a sacred spot to all the people, they were to anoint him and proclaim him king with pealing of trumpets and acclamations.

Solomon Anointed.

These trusted servants of David did as they had been ordered, joyfully accepting the responsibility, for evidently Adonijah was not a favorite with them. They took the young prince and the body guard of Cretans and Philistines, or the "Cherathites and Pelathites," which are really the Hebrew forms of the same words, and went to the spot which David had indicated. Here they anointed Solomon with the holy oil out of the tabernacle where David had placed the ark. The sound of the shouting, the trumpets, and the popular acclaim both with voices and instruments of music, made a great commotion in the vicinity of Jerusalem. Adonijah and his friends further down the Kedron valley could not fail to hear the shouting.

*International Sunday-school lesson for November 22d, 1908: Solomon Anointed King; 1. Kings 1:32-40, 50-53. Golden Text: "Know thou the God of thy father and serve him with a perfect heart and with a willing mind, 1 Chronicles 28-29. Memory verses, 39-40.

When they learned that it meant the anointing of Solomon at David's command, and that David's authority was still strong enough to carry to success such a plan, they hastened to undo as far as possible their rash act in attempting to thwart the will of the monarch.

Adonijah's Fear.

Adonijah sought sanctuary at the altar, grasping its corners and claiming its protection against the death he knew Solomon might decree against him. When the young king learned of the fact and of Adonijah's terror, he was not disposed to press his right to inflict punishment upon his less fortunate brother, but put him under pledge to keep the peace and work no conspiracy against himself. He was brought before Solomon and accepted his position of freedom with gratitude. We shall later see, however, that his restless and ambitious mind wrought at other projects which soon brought him to disaster.

The Second Psalm.

In this manner the will of David concerning Solomon was brought to successful execution. David's reign had resulted in a strong kingdom, amply respected by its neighbors, which was now bequeathed to the young and inexperienced monarch. It is not surprising that there should have been difficulty at the start of this new reign. Many dependent nations under the yoke of task—work and tribute, would naturally seek such a moment for release. If it may be supposed that the Second Psalm is the product of this period and perhaps of the mind of Nathan, we may find in it an admirable statement in reference to the attempts that were made by tributary powers to break away from the authority of the rightful king. They are the nations that rage and the people who imagine vain things. The king is undisturbed by their plans. God has set him upon the holy hill of Zion and promised him the nation for his inheritance. The prophet concludes the Psalm with words of admonition to these malcontents, and petitions them to submit to the authority of God's chosen king. Under such auspices and with such favorable omens Solomon began his reign.

The Prayer Meeting

Silas Jones.

Topic November 18: The Fatherhood of God in the Sermon on the Mount. Mt. 5:16, 45, 48; 6:1, 4, 6, 8, 9, 15, 18, 26, 32; 7:11, 21.

In the first recorded words of Jesus he speaks of God as Father. In teaching his disciples to pray, he bade them say, "Our Father." In Gethsemane, he prayed, "My Father, if this cup cannot pass away, except I drink it, thy will be done." On the cross he said, "Father, into thy hands I commend my spirit." God was to him a loving Father to whom he came with perfect confidence at all times. Men meet the requirements of Jesus in proportion as they learn to live as the children of God.

The Glory of the Father.

The name of God is glorified on earth when his children walk in the light and do the deeds of the light. A great man like Paul is able to open the eyes of many to the mercy of God in their lives. The world is always in need of men of might to lead the hosts of the Lord. But a leader is of small account when he has no one to lead. I suspect that the great need is a multitude of plain people who can be depended upon to do their whole duty. The nobodies who think they have no responsibility are the destroyers of churches and the defamers of God.

The Father's Beneficence.

The sunlight is enjoyed by the evil and the good, and the rain is sent upon the just and the unjust. God takes thought for the birds of the heaven. It has taken men a long time to make a beginning in goodness that is based on the beneficence of God. They held for ages that the bad man should receive evil and not good, and they put in the class of bad men all who did not live according to their notions. The beasts of the field had no rights except such as man was pleased to grant them for his own advantage. Today we have a dim consciousness that a man in the penitentiary has some rights and that we ought to be kind to him for his own sake. By and by we shall know enough to take the man who has by crime forfeited his right to freedom and put him where he will become a better man. In the past penal institutions have been devices of Satan for confirming criminals in their sin.

(Continued on page 9.)

TEACHER TRAINING COURSE

By H. D. C. MacLachlan.

LESSON III. HISTORY OF RELIGIOUS EDUCATION (Continued).

PART II. SUNDAY-SCHOOL PEDAGOGY.

III. MEDIAEVAL (CATHOLIC). The whole period between the fifth century and the Protestant Reformation shows a marked decline in the educational life of the church. This was due in part to the rapid growth of Christianity among the heathen peoples of Europe but chiefly to the lust for temporal power among the higher ecclesiastics. So long as the machinery of the church could be held together and strengthened, they cared little how ignorant of religious truths the masses of the people might remain; and this point of view was helped by the sacramental conception of religion, which made the rite or ceremony as such efficacious apart from any intelligent coöperation in it by the worshipper. During all of these centuries the church leaders were more concerned with fighting and political intrigue than with intellectual pursuits. What little education existed was among the clergy. A relic of these days is our English word "clerk," which is a shortening of "cleric," or member of the clergy.

(1.) REVIVALS. Sporadic attempts were made to stem the tide of ignorance. In the ninth century the Emperor Charlemagne attempted to establish a system of instruction both secular and religious, but it seems to have been rendered largely inoperative by the ignorance of the clergy themselves. In a few cases catechisms were prepared for the religious instruction of the young. Several of the Church Councils (Lambeth, Bezier and Tortosa) took the matter in hand and ordered religious instruction to be given children, but with little success. Much more was accomplished by the revivals of religion under St. Francis and St. Dominic, whose "preaching friars" went about the country teaching the common people by the wayside and on the street the first principles of the faith. Afterwards these movements were corrupted by prosperity, but for long they were a great educational force.

(2.) SCHOOLS. General education was an ideal undreamed of. There were three classes of schools, the Cathedral, Conventual and Trivial, but, with the exception of the latter, these were patronized chiefly by the children of the upper classes. The universities were under the control of the church and the subjects taught were of a theological nature. It was in these institutions that the famous "scholastic philosophy," if not born, at least took root and flourished, and gave that intellectual cast to Christian faith from which it is only now recovering. Renaissance, or the Revival of Learning, as it is called, marks the decline of the mediaevalism and the birth of the modern spirit. Thenceforth the church was no longer to hold the key of knowledge, but education was to be secularized and thus made more truly religious. Sunday-schools were to become possible.

IV. PROTESTANT. Among the adherents of the various reform movements in the church before the Reformation proper some attempts were made in the direction of religious education for the young; but they were insignificant compared with the awakening of the Protestant churches to their duty in this regard which, with so much else that was great and good, sprang from the towering personality of Luther.

(1.) BEFORE SUNDAY-SCHOOL ORGANIZATION. This was the period when theological controversy raged fiercest and no con-

certed action was possible among the churches even in such a vital matter as the education of the young. Faith being conceived as an intellectual thing, each church thought it to be its duty to formulate its own doctrine (with special emphasis on the points where it differed from others) and to feed the minds of the young with these dry bones of the theological controversy. Education in the modern sense was unknown.

(a) CATECHISMS. Instruction was catechetical not only in form, but in spirit. The first Protestant catechism was written by Luther about 1529. His example was soon imitated by others. Within the next thirty-five years four other standard catechisms were issued, representing different sections of the Protestant movement. The catechism of the English Church appeared in 1604. The famous "Shorter Catechism" which is still used by most of the English speaking Presbyterian bodies, appeared in 1664 and the "Longer" in the following year.

(b) COUNTER REFORMATION. The answer of the Catholic Church to the Protestant secession was the "Counter-Reformation," which was initiated in the famous Council of Trent. Provision was then made for the systematic religious instruction of the young, and the Catechism of the Council of Trent was issued in 1586. In this educational revival the Jesuit Order took a leading part, which they still maintain. By reaching out after the children they gave the Reformation its severest check, and it is the importance given to the instruction of the young that is one of the strongest points in Catholicism today. The church has never forgotten the words of St. Xavier, "Give me the children until they are seven years old, and any one may take them afterwards."

(c) HOME TRAINING. With all its weaknesses the education of these centuries had one strong point, namely, the emphasis laid on family worship and the home instruction of the young. To a large extent the home was the first and best, and in many cases the only, school of religion. The result was that while the children of Godless or careless parents were neglected, there were many others who received from at home a vital comprehension of religious truth that is not surpassed in any modern Sunday-school, and it is a thousand pities that this old fashioned home instruction is falling into disuse. The Sunday-school was never meant to relieve parents of a single responsibility for the religious nurture of their children.

LITERATURE. Same as in preceding lesson. The statements in these two lessons are largely borrowed, though not without verification, from Haslett's Pedagogical Bible School.

QUESTIONS. 1. Give in your own words an account of the general condition of religious education in Europe from the fifth to the fifteenth centuries. 2. Give at least two reasons for this. 3. Name some of the efforts that were made to counteract this. 4. What effect had the revivals of Sts. Francis and Dominic on the state of education? 5. Tell what you know about the schools of those days. 6. Into what two periods may the Protestant development be divided? 7. What was the outstanding characteristics of religious education in the period before Sunday-school organization? 8. Name some of the famous catechisms. 9. What was the "Counter-Reformation" and what part did it play in the religious education of the young? 10. What was one strong point in the religious education of this period? 11. What danger exists today?

PRAYER MEETING (Concluded from page 8).

The Standard of Perfection.

In asking men to be perfect as God is perfect, Jesus paid humanity the highest compliment it ever received. He laid upon men no impossible tasks. They can do what he commanded. It is hardly necessary to say that the man who publishes abroad that he has reached the perfection which is the standard of conduct in the kingdom is either deceiving himself or trying to deceive others. All the men of this kind that I have ever encountered were sadly lacking in morals or deficient in mental vigor. Such men are unimportant. The disturbing fact is that we are so ready to substitute for the high standard fixed by our Lord a standard that is much easier to reach, and to comfort ourselves with the thought that we are doing fairly well. We cannot afford to lower the standard by which we judge conduct.

The Searcher of Hearts.

The hypocrite doing his righteousness before men, sounding a trumpet before him in the synagogue, praying in the corners of the streets, disfiguring his face to be seen of men to fast, ostentatiously doing mighty works in the name of the Lord, has all his pains for nothing. The Father of all mercies is not deceived. This is plain enough. But it is human to go right on and try to deceive God. When we stop to think of it, we know that the mumbling of prayers and a feigned friendliness are an insult to God and man, yet some of us think these shams are worth while. Perhaps successful deception of earthly fathers accounts for many attempts to deceive God. To many the word father carries with the implication of willingness to look with indulgence on the sins of children. Unfortunately there are fathers on earth who give their children a poor idea of fatherhood. God our Father searches out the sin of the heart. He is intolerant of every sort of wickedness. He loves his children too well to allow them to be at ease in sin. He will not give us quietness until we are at one with him in the love of truth and goodness.

Owner of the coop—Who's in there?
Quick-witted Rastus (softly)—"Tain't nobody in heah, 'ceppin' us chickens.—Life.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett.

What are some of the books that deal helpfully with the subject of evolution as the method of explaining nature?

There are many books that deal suggestively and helpfully with the subject. Among such I would name: *The Ascent Through Christ*, E. Griffith-Jones (Gorham); *Through Science to Faith*, Smyth (Scribner); *The Ascent of Man*, Henry Drummond (Macmillan); *The Theology of an Evolutionist*, Lyman Abbott (Houghton). There are many others, but these would at least open the way to a competent understanding of the matter.

Dear Brother Willett:

1. Do you believe that mankind were physically generated from monkeys or other beasts inferior to mankind?

2. If you do, then which of the reported revelations from God to mankind contained in the book of Genesis do you regard as the first of such authentic revelations? For example: do you believe that God foretold Noah that the flood would come and that he told him to make the ark to save his family? Some revelation, definite and authentic, had to be the first from God to mankind, if he ascended from monkey parentage. Will you tell us which you think was the very first of those reported in the book of Genesis?

Roodhouse, Ill.

L. W. Spayd.

Many of us had the misfortune to be taught in early life that the principle of evolution is a dangerous one, excluding God from his universe, and making creation a mere process of law and mechanics. Even in some of our colleges no competent light is thrown upon the question by instructors in biblical literature and Christian doctrine, though in the scientific departments of the same institutions the principle of evolution is generally accepted as the only competent and satisfactory explanation of things. For this very reason, the fact that the relations of nature and the Bible are not frankly faced in the class-rooms where preachers are trained for their work, not a few of them find themselves in perplexity over the whole question when they meet it in the literature and thinking of their active ministry. But if they study the matter with the aids which are so abundant in our day, they are likely to discover that there is no place where one can find satisfaction of mind on the question of God's relation to the universe outside of the principle of evolution. This is the simplest explanation of the facts as they are presented in overwhelming array not only in all the text books of science, but in those that deal with history, social growth, and political institutions. No man goes through any competent institution of education in these days who does not find out that evolution is the only explanation that is offered for the facts of life as they are observed on every hand, and he soon perceives that

evolution is simply God's way of working. One need not insist that it is the only way in which he could work. With that question we have nothing to do. It is enough to perceive that it is manifestly the way in which he did work in the preparation of the world for man and of man for his destiny. The human body itself manifests its relationship to the other forms of life below it. The child in the embryo state passes through the very same processes of growth which characterize at least four of the orders of life below man in the physical scale. The development of human life began at the very point where, in the growth of the animal organism, self-consciousness and conscience appeared. These new gifts, like all the rest of the growth, were divine bestowments, not in spasms of creative energy but by the regular and constant impartation of the divine life. Evolution is often defined as the development of an organism in accordance with the working of fixed laws and by the power of resident forces. These resident forces are not always in the organism, as the atheistic type of evolution tried to insist, but in the environment as well, and the environment is all nature and God.

The revelation of God to man began at the very first moment when human life, thus growing, was able to understand something of the divine nature and purpose. A child's first perception of its parent's character is not through the words he speaks but through the sense of his love and care. God has never left himself without witness among any people, but in one history, that of the Hebrews, there was a sensitiveness to these facts and a desire to proclaim them which no other people have every possessed. Out of that sensitiveness and desire came the Old Testament. God revealed himself not so much in spoken words as in human life, and the record of that revelation is seen in such narratives as the prophets wrote, because they had first experienced God in their own lives and had proclaimed him in their spoken words.

The narratives of the early chapters of Genesis are a part of this literature. They are incidental to the messages of the prophets regarding their own times and God's will for those times, but they are valuable as showing what use could be made of early world beliefs in turning them to account as makers of character.

A few hours spent with the writings of Conn, De Vries and Alfred Russell Wallace, as well as the multitude of scholars who have written more particularly on the religious significance of evolution, would remove much of the prejudice felt by those who fear that evolution is an attempt to get rid of divine power in the order of the universe and would reveal the secret of that effectiveness which lies in the preaching of an informed and reverent student of God's works as well as his Word.

SOME RECENT BOOKS

Lessons of Prosperity, by Reverend W. L. Watkinson. (New York, Fleming H. Revell Co., Pp. 179, 75 cents.)

Dr. Watkinson is one of the well known English preachers. This is a small collection of addresses of which the first gives title to the book. The themes relate to personal conduct and are such as, "Keeping Up Appearances," "Playing with Fire," "Modest Goodness," "The Grammar of Ornament," etc.

The Nearer and Farther East, by Samuel M. Zwamer and Arthur

Judson Brown. (New York, Macmillan Co., 1968, Pp. 312, 75 cents.)

This volume presents outline studies of Moslem lands and of Siam, Burmah, and Korea. Dr. Zwamer is probably the greatest living authority on the life and missionary conditions of Mohammedan countries. And Dr. Brown is equally an authority on the regions of farther Asia. The volume is divided into brief chapters which are followed with questions and references to additional helpful literature. It will be found an admirable text book for the study of missions, and it constitutes the eighth volume issued by the Central Committee on the union study of missions.

Jerusalem, by George Adam Smith. 2 vols. with maps and illustrations. (New York, A. C. Armstrong & Son, 1908. Pp. 456 and 579. \$7.50 net.)

No one who has the slightest acquaintance with the geographical literature of Palestine will doubt that George Adam Smith is the greatest living authority upon that theme. His former work, "The Historical Geography of the Holy Land," in spite of the fact that it is a massive volume, is one of the most commonly used hand-books in Syria. It is a common remark that travelers through the Holy Land need a Bible, Bardekar and a copy of the "Historical Geography," and the first and third of these volumes will be read with increasing satisfaction the further one travels in that wonderful land. Few biblical students have brought to the exposition of holy Scrip-

ture a combination of such thorough intellectual training, such mental sympathy with the theme and such felicity of expression as Dr. Smith. There are whole chapters in the "Historical Geography" that read like romances. Who that has sat at the top of Mount Elal and read his chapter on the view from that point, or has ridden slowly across the plain of Esdraclon with the volume open at the chapter which describes that wonderful expanse, without entering with the author fully into the mystery and glory of its scenes.

The new work is a companion to the "Historical Geography." Its field is, of course, much narrower, but its treatment is correspondingly more ample and the amount of material is one-half more than in the former work. The treatment is two-fold. The first volume is devoted to the topography, geology, water supply, natural and artificial resources, commerce, revenues, government, and population of Jerusalem. The second is taken up with the review of Jerusalem's history, beginning with the testimony of the Tel el Amarna tablets and passing in review each of the different periods to the times of the New Testament. Many of these chapters, especially those of the second volume, have appeared in the *Expositor*, but they are amplified and made more effective in their present setting.

Of these two volumes it may be said, as of the former work and indeed of all that Dr. Smith has written, that it combines true historical and scientific insight with a profound sympathy with the theme, and no man is a competent interpreter either of the Bible or those lands in which the Bible was produced who has not these two qualities. Not every one will be able to own this massive and monumental work, but there are few ministers or Sunday-school teachers who might not secure its purchase by the public library of their city. In that way its value would be appreciated by a much wider circle of readers than those able to own it at first hand. One who comes to know George Adam Smith through any of his writings is likely to wish to go farther afield with him in such biblical studies as those of Isaiah and the Minor Prophets, or in his admirable life of Henry Drummond. It is a matter of interest that during the present year Dr. Smith is publishing a series of articles on Moab in the *Expositor Magazine*.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

The Correspondent:—"Why should one persist in staying on the Centennial program when he knows there are a large number of brethren opposed to such a course? I should think any man who knows any considerable number are opposed to his views would gracefully decline and retire."

We have come to such a time as this for a purpose. The lesson we should learn is that of toleration. Unless we learn it, if the logic of the correspondent is to be followed, we may come up to Pittsburg to a great silent gathering. It would be unique in the religious conventions of Christendom. The presiding officers would sit silent on the platform, the singers would be mute and all the hosts sitting in the audience would remain modestly silent. No speaker could be found who would agree to speak because his views would not suit all. Perhaps it would be the greatest convention ever held. There would be no ranting, no seeking for cheap effect. Instead of the usual strain there would be repose and quiet: No one would pass harsh criticisms on good brethren. No speaker would have a chance to draw gresome pictures of God's world of today. No man would make an impression. It would be God's opportunity. It would be a time for reflection.

God's Chance to Speak.

At first there would be marks of restlessness and nervousness, on account of the unusual character of the assembly, but the revival spirit of mighty numbers would soon possess the minds and hearts of this great silent gathering. What a time for repentance and consecration it would be. All would know we had reached a crisis in our brotherhood. Such a crisis as would not allow a single speaker to utter a word because on some minor matters he was not in accord with all. And so our centennial convention would be one of terrible silence. But as the blind become more sensitive in their senses other than sight, so our great silent gathering, not allowed vocal utterance, would turn to keener introspection. There would be great resolves as we sat ourselves down in the great auditorium of Pittsburg. Let us suppose it actual. We knew our silence was the price of intolerance. We remembered the fiery flames that claimed the life of Servetus and we were not forgetful of the terrible inquisition. We had brought ourselves into line not with apostolic succession, but with that of fanatical persecution. We had stopped the voice of every strong man and independent soul among us.

But there is one who is never silent—God. To our great convention as it waited in silence He spoke. This was his message. "Let every man be silent till he can speak in the Spirit of My Son, Christ, the Spirit of love."

The great concourse of people now felt as though they had waited a hundred years for this message, and a new Pentecostal spirit seemed to sweep into the hearts of the waiting multitude. They now breathed with one accord. They repented as one man, and thus was born a common joy and hope.

Our editors had not been heard, no statistics had been presented by our missionary secretaries, none of our evangelists had been permitted to exhort us. The orators remained in the audience humble and quiet. The voices heard every year in the conventions were now still.

But God had spoken and all was well. We, in our clashings, had about forgotten to have Him on our programs. We waited expectant for a further message. It came to the great silent gathering, in words which let us never forget. "He who is not against me is for me. Do not be unbrotherly as to error, but be brotherly in proclaiming the truth." The Spirit had done His work. The great Disciple brotherhood pleading for unity had been united. The tongues of all were loosed and every voice and heart sang as it had never been sung before:

"All hail the power of Jesus' name
Let Angels prostrate fall
Bring forth the royal diadem
And crown Him Lord of all."

We went to our homes and churches and tasks a tolerant and Christian people. We ceased not to be militant; but we ceased to be accusatory.

The reign of the newspaper had passed, the reign of God had begun.
Not Fanciful.

This is purely fanciful says some one. Not so. God is not fanciful. He is a real, present God. He was concerned with Pentecost and is not less concerned with Pittsburg.

His presence is with Medbury as it was with Matthew; with Phillips as it was with Philip; with McLean as with Mark; and with Mrs. Harlan and Mrs. Atwater as with Mary and Martha.

Nor is the thought of a silent convention fanciful if the logic of the correspondent be followed.

Some are opposed to Bro. Willett's remaining on the program. Suppose he would get off. Then no one could be on; for there is not a man among us who would please all. Mr. Willett has made great sacrifices for the brotherhood of his birth and choice. He persevered to educate himself so that he might serve it well. This is a sacrifice too rarely counted. He founded a school for the Disciples so that he might serve the ministry of the Disciples efficiently.

Through criticism and misrepresentation he has kept to his purpose, for he has a purpose. Somewhere in secret whence prayers arise and tears flow, he formed this purpose of giving his life to his brethren's need. To his trysting places with God he does not admit many of us, but we are not left in doubt as to the whiteness of the heat of those moments, perhaps years, of resolve. No cyclone of calumny has turned him from his course. He has gone almost silently on; but at times sorrowfully. The suggestion that he is covertly but persistently seeking to betray the brotherhood is, to use the expression Maurice once used in answer to a newspaper slander of his day "a momentous lie." To make the charge is to fail utterly to understand human nature. Is sacrifice a test of loyalty? Dr. Willett is loyal. He has refused more flattering offers to leave our brotherhood than any other man ever connected therewith. From the largest colleges and the largest churches have come these offers. He has succeeded in uniting the two largest churches ever brought into union by the efforts of one of our ministers. And no one has pointed out that any principle for which we have stood has been surrendered. So if he cannot stay on the program, who can?

Radford and Willett.

I do not know who is on the program. Perhaps B. J. Radford is. His labor of love in the decades past merit him a place of honor. But suppose (of course they would not) Dr. Willett and others should object to his representing us. If the correspondent were right he would have to be silent. If objections were filed to Dr. Radford being on the program I would write columns to defend his right and honor. I would point out his long years of splendid service at Eureka. I would tell of his successful pastorates at Des Moines and Denver. I would quote his poetry of helpfulness. I would turn the files of our papers and republish some of his suggestive writings. I would do more, I would reveal the hearts of a multitude in whom he has an honored place. I would scorn the objection that he does not always see eye to eye with me. We love and obey a common Christ. That is enough.

In similar way I would defend D. R. Dungan, J. B. Briney, J. H. Painter and all other good brethren.

But if there are to be none on the program whose point of view as to all religious questions is satisfactory to all we must come up to a great silent convention. We can afford it if we will listen to the Lord of hosts and the God of battles. We can be still if He speaks.

Let our sentence for this week be from Belloc, "Do not, I beseech you, be troubled about the increase of forces already in dissolution. You have mistaken the hour of the night; it is already morning."

Austin Station, Chicago.

The President-Elect on Missions

BY REV. A. W. FORTUNE.

The past few days have been full of interest for the people of Cincinnati. They have been busy celebrating the election of one of their townsmen to the governorship of the state, and another to the presidency of the nation. But during all this excitement there has been in session in the Trinity M. E. Church, the annual meeting of one of the great missionary bodies of the world—The Woman's Foreign Missionary Society of the Methodist Episcopal Church. This society raised and expended last year about three quarters of a million dollars. This convention reached its culmination at 10 o'clock on Thursday, Nov. 5, when President-elect Wm. H. Taft delivered an address on foreign missions. It was my privilege to hear this address, and for the benefit of the readers of the Century, I want to pass on some of the good things he said. Everything helped

to make this a great meeting. It was the second day after the election. The subject was foreign missions and the speaker was the man whom we had just selected to represent our country among the nations of the world.

President Taft said he was not able to speak of the work of the missionaries from a purely religious point of view, but he was able to speak of their work from the view-point of government and of the advancement of civilization. He said the spread of Christianity is absolutely necessary for the progress of the race. The Christian churches throughout the world are helping to establish those principles of government for which America stands. These principles of government seem to be inconsistent with every religion except Christianity. Mohammedanism and Buddhism naturally tend to des-

potism. But the responsibility of man to God, and of equality before God, which Christianity teaches, fits in with our form of government.

Mr. Taft said his experience in the Philippines made him vitally interested in the missionary work on those islands. He said the influence of the churches there means everything for the future of that people. Without the churches the government could scarcely get on. One of the indications of progress in the Philippines is the elevation of woman, and the estimation of woman is the standard of civilization.

Mr. Taft was very emphatic in his commendation of missionary work in China. He said the development of China is the greatest movement going on in the world today, and the outposts of civilization in China are the mission stations. The missionaries go further in China than anyone else, and they furnish an ideal civilization to those people among whom they go. He said there are many Americans in China who do not commend us, and ought not to any people. They are not there to help China but to work China for their own good. There are many merchants there, who are good men, but they are there to work trade in their own interest. The missionary represents a different ideal. He is there in the interest of the natives themselves. And it is this unselfish interest of the missionaries, said Mr. Taft, which gives American diplomats standing with the Chinese authorities. He said while he was in China, he attended the dedication of a Y. M. C. A. building, and representatives of all the Chinese officials of the place were present, and Chinese, who made no profession of Christianity, gave for the building because they

recognized it as a good thing for their young men. He said the charge that the missionaries troubled the diplomats is untrue. And the Boxer uprising was not a revolt against the missionaries, but a revolt against foreign greed, and because the missionaries were closest at hand they received the first blow. He said the influence of mission work in China cannot be overstated. It effects all classes, even the leaders in education and statecraft. He said China is waking up, and it is important that she wake up under the best influences, hence the work of the missionaries in China is of supreme value at the present time.

Mr. Taft said we can not sit still here in this country and rid ourselves of our responsibility to other peoples. He said it is an argument of laziness, and of seeking to avoid responsibility, to say we have so much to do at home that we can not do anything abroad. He said he used to share this belief, but since he has traveled in the East and studied their problems, he has come to feel that the fact that we are a great, intelligent nation makes us debtors to these down-trodden peoples.

An address, like that made by our future president, means much for the cause of missions. In our discussion of missions, much stress has been placed upon the sentimental. We need the testimony of men who have studied the problem from the view point of world-civilization. This address will make friends for President Taft, but what is more important, it will make friends for the cause of foreign missions.

Cincinnati, Ohio.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

CHRIST'S TESTS OF FELLOWSHIP.

Jesus laid down just a few decisive tests of fellowship. They were conditions of discipleship.

SELF DENIAL.

Jesus said: "If an man would come after me, let him deny himself, and take up his cross, and follow me."

"If any man cometh unto me and hateth not his own father, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

"Whosoever doth not bear his own cross, and come after me, cannot be my disciple."

HUMILITY.

Jesus said: "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven."

LOVE.

Jesus said: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one to another."

John said: "If a man say I love God, and hateth his brother, he is a liar."

Jesus said: "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven."

SERVICE.

Jesus said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples."

Jesus said: "I am the good shepherd; the good shepherd layeth down his life for the sheep." He goeth before them, and the sheep follow him; for they know his voice."

"Greater love hath no man than this, that a man lay down his life for his friends."

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Self denial, humility, love, and service—these are the infallible marks of true discipleship to Jesus, and they are Jesus' own tests of fellowship with himself, and with the company of the disciples, and the ultimate conditions of salvation. There are no indications in the teaching of Jesus that he contemplated any other tests as terms of fellowship among his people. Likeness to Christ in the spirit and principle of his life is union with him; and union with him entitles a person to union with all who are in him. Here is the ultimate basis of a reunited church; whoever requires

less, lowers Christian fellowship below the character of Jesus Christ, misleads the world and creates a church destined to division and to be a reproach to Christ; whoever requires more, declares likeness to Christ an insufficient basis of reunion, dishonors Christ, and creates a church destined to perpetual disunion.

Self denial, humility, love and service—these are legal tender throughout Christendom, the universe over, and they are the native currency of the kingdom of heaven. "To such belong the kingdom of heaven." They are Jesus' answer to the question: "What must I do to be saved?" "Against such there is no law." In the last Great Day when the King shall sit upon the throne of his glory and all the nations are brought before him, for the final separation, the one question that will be asked, will be: Have you loved and served my brethren; Have you given the cup of cold water in the name of a disciple; Have you visited the fatherless and widows in their affliction and kept yourself unspotted from the world. For the one who has done these things heaven's fellowship was prepared from the foundation of the world. To such belongs the kingdom. By their fruits ye shall know them.

If these are the tests of fellowship in heaven, why are they not sufficient tests of fellowship on earth? This is what the Disciples of Christ have always been saying—Let us make conditions of salvation tests of fellowship. Alexander Campbell said in 1810:

"Standards (creeds as tests of fellowship) have been lifted up which narrowed the gates of Zion, so that only a few of a certain height and breadth could have admission, there were none of them but would reject those whom God has not rejected, and deny admission to those whom God had admitted. All are defective. The apostle Paul, the angel Gabriel in human form, could not be admitted (to fellowship) on the principles of these standards."

"We have decided, therefore, to lift it (the New Testament) up as a standard for the church, to open the gates of admission into the church as wide as the gates of heaven." "That standard is the testimony of Jesus, which is the spirit of prophecy."

Self denial, humility, love and service—there is nothing here about belief in Old Testament miracles, or the verbal inspiration of the scriptures, or the Virgin Birth, or any other doctrine as tests of fellowship among the disciples. Christ asked no man to believe in a doctrine of Revelation, or of Inspiration, or of Atonement, or of Retribution, as a condition of entering on discipleship with him. Jesus' supreme interest was not in doctrine and books, historic events and marvelous tales, but in men's lives: he came that they might have life, and have it abundantly. His supreme task was not to save the Mosaic authorship of the Pentateuch, or the unity of the book of Isaiah, but to seek and to save the lost. Any cost was worth while if it was directed to the saving of lost men. Any one, even God, was justified in loving men. As Jesus' supreme interest was in men's lives, so he wants the supreme interest of his church to be in men's lives. He made this human interest and service a test of loyalty to him.

THE TEST OF LOYALTY.

"If a man say I love God, and hateth his brother, he is a liar." It is possible for a man to say: I believe in the verbal inspiration of the scriptures, in the miracles of the Old Testament, and in the Virgin Birth, and still be a heretic, and to make himself a heretic in his attitude toward those who do not hold those doctrines. Not he that believes much but he that loves much, is most loyal to Christ. It has been the favorite method of Lexington and Cincinnati to point to the number of doctrines they believe as evidence of their superior loyalty to Christ and the church. That is not Christ's test of loyalty. Lexington and Cincinnati would do far better to take Christ's standard and

point to their love and service for humanity as tests of their orthodoxy.

"By their fruits ye shall know them." During the last ten or fifteen years, if there has been discord in the ranks of the Disciples, if there has been a "fight" or "line up" at the conventions, if there has been suspicion and hatred among brethren, if the missionary societies have had their income and work imperiled, it has been due, in most instances, to the pretended zeal of Cincinnati and Lexington for orthodoxy. They have made the impression in some quarters, by reason of this, that they were "the true, the tried,

and the faithful" among the Disciples, and the only ones who could be trusted with the interests of the Kingdom. They have not shrunk from producing division, to carry their zeal for orthodoxy to a successful issue. The ground on which they have justified their conduct has been their more loyal belief in certain doctrines, and in no instance, their more royal service for humanity.

"What doth Jehovah require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

THE DAWN AT SHANTY BAY

By Robert E. Knowles, Author "St. Cuthberts" and "The Undertow"

CHAPTER V.

How Ronnie Took the Hurdle.

A moment later they were both blinking before the flickering lamp and beaming stove that illumined the little room. Mildred, seized of that ecstatic terror that only children and Christmas know, flew to her mother's bedside at the first opening of the door.

"Don't be afraid; it's Santa Claus," the mother's voice whispered to the child. This was confirmed by Ephraim's stouter tone.

"Come on, little one; come an' shake hands with Santa. He loves little children."

Gently he beguiled the child into obedience, his efforts seconded by the mother's pleading; till at last, slowly and with sweet girlish shyness, Mildred stole toward the bulky figure, extending one tiny palm, the other still outstretched toward the bed she had left behind. Ronald drew closer to her; and as the wondering face, aglow with almost reverent eagerness, was turned upward to his own, the strong man's heart seemed suddenly to slip its leash. For the eternal childlike was in her face, holding in its hand the universal key. Ronald thought of Hugh, and of Hugh's golden childhood days—even of his own he thought, free though his had been from such frivolities as these. He thought of another—of Hugh's baby sister—who had gone from him when little more than big enough to turn upward the sweet lips that could lip her father's name; and his heart outmelted toward the child before him. In a moment the trembling palm was in his own, his gauntlet cast upon the floor; and all the folly of his masquerade, all the sinfulness of the deception, all the historic perjury of these yuletide festivities he had been taught to despise as popish and depraved—these vanished from his mind, displaced by the elemental love that springs in every true man's heart when confronted with the truth and purity of childhood's face, and by the deeper passion of the heart that has known a father's pity or experienced a father's loss.

"Stand ye behind the sheet," he whispered to Ephraim when opportunity presented. "When I gie this wee bit stick the magic wave—I'll shake it like, ye ken—ye maun pu' the sheet to the yin side."

Ephraim understood exultantly, and took his place in readiness.

"Watch me, lassie," cried Ronald to the child. "Dinna tak yir eyes aff Sandy—I'll mak yon curtain stau' aside," and so saying, he waved majestically, the curtain yielding with one ripping breath that spoke the pangs of dissolution. Ephraim was enfolded, prostrate, emerging later quite unnoticed.

Highly delighted with the success of his poetic fancy, Ronald gave himself up to the glory of the hour. One by one he plucked the treasures from the tree, handing them to the transported child, gallantly bowing as low as his too highly developed bosom would permit.

"Here's a bonnie horse an' wagon," he said, now in mid-career; "I made them wi' my ain hands, lassie."

"Oh, how lovely!" gasped the child. "Thank you so much, Santa."

"An' here's the bonniest wee hood—wi' a tawsel to hang doon yir back!"

"Oh, isn't it sweet—thank you so much, Santa! And who made it?" cried the eight-year-old, her eyes aglow.

"My—my—my grandmither made it," Ronald responded defiantly. "She's gey clever wi' the needle."

(Copyright, 1907, by Fleming H. Revell Co.)

"Ask him where his grandmother lives," whispered Ephraim. Mildred promptly echoed the question.

"She lives i' Greenland," Ronald cried heroically. "It's awfu' cauld i' Greenland," he added, trying to mop under the edges of the pasteboard mask. "Open the window a wee bit," he appealed to Ephraim in a whisper. "I dasn't," his friend replied; "the minister might be passin'."

The merry work went on; and soon Mildred and her mystic benefactor were almost on terms of intimacy.

"Please tell me where you live," the child ventured during a pause in the high proceedings.

"Juist over at the —" he began unguardedly. "Over at the North Pole," he amended, his voice rising in satisfaction at the revised geography.

"And what do you do all summer?" she went on. "I've often wondered what Santa does all summer."

Ronald was by this time far from the moorings of his youth. "I sleep a' the simmer," he replied with shameful promptness. "Mebbe I fix up a bonnie toy or twa—but naethin' to speak o'."

"And do you really go over all the world on Christmas eve?" the child pursued, charmed with so rare an opportunity for information.

"Ay, I gang everywhere—'m gaein' till Africy when I'm through wi' here," said Ronald calmly.

"But they'll be asleep," interposed his questioner, wide-awake she.

"Mebbe sae—ay, they'll be asleep. But I gang doon the chimney, ye ken; it's no hard when ye're used till it. I must be gaein' noo—my reindeers is waitin' at the door."

The girl flew to the window at the word, her hands to her eyes.

"They're not there, Santa," she cried in disappointment, "I can't see them."

"Oh, ay—ay," Ronald said in some embarrassment. "Oh, I forgot, lassie. I left them i' the taivern sheds." The child's glistening eyes seemed to fire his own as they flashed their flame into his face.

"Ask him to dance," Ephraim whispered. Mildred cheerfully transmitted the request. Whereat Ronald was not one whit dismayed.

"Ay, I'll dance for ye," he responded gleefully; "a' the Sandy Claws's can shake a toe—I'll gie ye the Highland Fling," which he promptly proceeded to perform, the ensuing perspiration finding its destiny in his flowing beard. But suddenly calamity befell him; Ephraim's pillow affixture, sharing the agitation of the moment, slowly sank beneath it, finally drooping at Ronald's feet upon the floor. The performer came to a

sudden standstill, gazing at it in silent horror. But his self-control was great, returning in an instant.

"Tak this pillow to my sleigh," he ordered Ephraim, handing it calmly to his friend, sadly conscious though he was of how sorely he had fallen off. "Ye ken, lassie, I hae to snatch a wee bit sleep the best I can when I'm gaein' frae yin continent till anither; an' I carry it in there to—keep me warm," he concluded triumphantly, stroking the bearded locality with one hand and wiping the moisture from behind his ears with the other.

Even Ephraim gasped at this. "I'm afeard we'll have to let him go," he said smilingly to Mildred; "he seems tired—and his reindeers'll be gettin' cold."

The child assented regretfully. The now diminished Santa Claus bowed toward the smiling mother on the bed; rather precipitately did he bow, forgetful for the moment how reduced he was in flesh.

"Good-night, Santa Claus—good-bye," and as Mildred spoke she cuddled up to him in a sort of rapturous affection, holding up her hands. Ronald lifted the child in his arms and held her close for a moment, his whole being strangely thrilled by the warm and magnetic touch. Then he thrust his hands within the folds of the coon-skin coat, rummaging in an upper pocket; moving toward the now dismantled tree, he pretended to pluck something from the topmost bough.

"Here's a wee bit paper screed frae Sandy," he said gallantly. "Mebbe ye'll find his address on it."

Mildred examined it a moment in the light of the glowing stove and then rushed toward the bed.

"Oh, mother, look—look, mother; it's twenty—it's twenty dollars," she cried incredulously. The wasted hand received it and the wan face turned toward the dispenser. But a draught of chilly air greeted her as she turned, the door closing rapidly behind two outgoing figures, and she could just hear Ronald's voice from without.

"Merry Christmas to ye a'! Merry Christmas, an' God bless ye!"

The two cronies walked on beneath the glowing stars. Ephraim was the first to speak. "There must a' been a curious joy about dyin' on the cross," he said suddenly.

"Joy!" echoed Ronald, "what dae ye mean?"

"Oh, nothin'," responded the other. "Only it's so much fun to give something—an' that other was the high water mark."

Ronald made no reply, his mind earnestly engaged with another matter. And as they stood a moment at the corner that marked the parting of their ways, he looked Ephraim full in the face, and his words were very solemn.

"Ephraim, div ye think the Lord'll hae mercy on my soul?"

Ephraim pondered. "I would if I was Him," he said slowly at length; "besides, I shouldn't wonder if it was Him put you up to it," he added hopefully. "Yes, I think He'll forgive you—in a general way."

"Ye mean that ye're no sure aboot that

Greenland bit—an' about Africy?" Ronald conjectured eagerly, fearful himself that these exceptions were only just.

"Yes," Ephraim admitted slowly; "an' that was pretty handy about the sheds—the tavern sheds, you remember; yes," he continued thoughtfully, "them three bits was kind o'—they was uncommon original, Ronald," he hastened to conclude, well pleased with the charitable flavour of the adjective.

Ronald found his wife ready to retire as he entered. He had just completed an explanation of his absence, a very limited one, when she said:

"The minister was here tonight; and he wants you, even if you don't come to church, to be present at the communion next Sabbath. And I almost promised for you."

Ronald waited a minute before he spoke. "Na, na," he said finally, "I'll no gang till the Saicrament; I dinna believe in Saicraments at Christmas. An' I've been actin' scandalous, forbye. What's that ye're fixin', Mary?" he inquired abruptly, partly to change the subject, and partly because something on the bed attracted his attention.

The smile that stole over his wife's face was touched by tender sweetness. "I'll tell you, Ronnie," she began, her eyes suffused; "I was just making a new dress for wee Besie's doll. If—if any thing should happen us, father—I want Hugh always to know he had a little sister; he was so small when she went away," and the mother picked up the fabric on which she had been working, laying it reverently aside.

Ronald's voice was a little husky. "Wha's stockin' is that—that yin hangin' on the bed?" he asked.

"Oh, I forgot," cried his wife as she hastily removed it; "you'll think me foolish,—but I was thinking—I was only thinking; and I hung it there, like—like when he was little."

But Ronald took the stocking from her hand. "It'll dae nae harm," he said gently; "we'll just let it bide—we'll let it bide till the mornin' comes," and his wife thought to herself that she had never seen his face so gentle nor heard his voice so tender. And she wondered, too, which morning Ronald meant—but she did not ask, except of God.

CHAPTER VI.

Ronnie's Contract.

Perhaps no one noticed it; but the incongruity was plain enough if one took the pains to look. For the walls of the bedroom were bedecked with many things which betrayed the boyish hands that alone could have hung them there. Colored plates there were, in high festival of pigment, and many a vivid picture wherewith the Boy's Own Paper had enriched its rejoicing patrons; the gory prowess of red Indians had an honored place, as had the daring of a few intrepid hunters, and the chivalry of soldiers clad in glorious vermillion. A pair of boxing gloves, fallen upon evil days of peace, lay ignobly on the mantel; a sword, choicest of boyish treasures, hung suspended from its hook. Two mammoth nests, vocal of silence now, clove to the topmost turrets of the old-fashioned bureau, string of divers-colored eggs, dear-won, beneath them—and buckled round the base of one slender pillar was a silver-mounted collar, the lone surviving relic of the lamented canine whose well-loved name it bore.

But all this was unnoticed now; for whose eyes will rest on other things when mortals watch for death? Wherefore, when Ronald Robertson had told his wife how quick the end was hastening, and had, further, expressed his purpose to bring Mrs. Marlatt to his own home, no thought of unseemliness made him hesitate over the choice of an apartment for the dying.

"I dinna like the spare room," he said; "it's

lonely—we'll tak her to the yin above the parlor," and his wife was well content, for it had long been a sacred chamber to her lonely heart.

And now, the old clock in the hall just striking midnight, every eye seemed oblivious to all but the central figure that lay in Hugh's long empty bed, waiting for the opening of the gate up to which she had pressed her way through weariness and pain. It seemed a fitting season for the release of a weary spirit, for the weeks, flying fast had borne the sufferer from the snows of Christmas Eve to the balmy breath of spring, even now waiting at the door.

"She wants you—she's motionin' you to come," Ephraim's voice was an awesome whisper as he touched Ronald on the shoulder.

Ronald lifted his face from his hands, turned his strong earnest eyes a moment toward the bed, then rose and went slowly to the woman's side.

The child's face was close beside her mother's on the pillow, and, as Ronald stooped over her, she lifted her eyes piteously to his.

"Oh, Mr. Robertson, don't let my mother go away—she's going. I know she's going—and I don't know where; only I can't go, I can't go; and she's all I have," the golden curls flung in disheveled sorrow about her face as the almost motherless made her plaint.

"Don't, darling, don't," the dying lips answered faintly, "I'm going to the Saviour that I've told you about so much—and I'll be near you, darling, I'll be as near as ever I can—and you'll come too, and we'll never part again."

The child's lips quivered, then grew still, as her big eyes filled with wonder, almost with trust, her mind struggling with the wondrous tidings.

"But who'll bring me?" she cried bitterly in a moment; "I don't know the way," the blue eyes overflowing again.

"The Saviour'll bring you," her mother said, fastening her eyes upon her daughter's face.

"Will you tell Him to—will you tell Him how little I am, and I don't know the way, and He mustn't forget?" the girl pleaded eagerly, her lips close to the brooding face beside her.

Young though she was, she could read love's oath in her mother's eyes; and she was content. Very quietly she allowed herself to be drawn away; it was evident her mother wished a word with the man beside the bed.

Ronald bended low, and none but himself could hear what the woman said. But they could hardly fail to observe that, even while she spoke, her eyes, burning with love and glowing with compassion, were fixed upon her daughter's face. Then they heard Ronald say chokingly:

"Aye, ma'am, I'll tak her for my ain—I'll tak her as if th' Almighty Himsel' put her i' my hands. An' I'll no gie her up till I gie her up to God," he ended solemnly, unconsciously raising his right hand as he made the vow.

The mother's face shone with peace. She beckoned to Mildred, who came quickly to her side, and her mother, lifting the tiny palm in her own wasted hand, laid it in Ronald's tightening grasp, smiling in love and trust upon them both.

Ronald stooped down and took the little thing up into his arms, holding her tight against his breast, throbbing and heaving with its deep emotion. His wife, her eyes so misty that she could scarcely see, moved noiselessly across the room and put her arm about her husband's neck, her lips moving dumbly among the golden locks.

The woman slept, but only a few minutes

had elapsed when she awoke. A moment or so she gazed, as if startled, about the room. Then she began:

"I'm going—and I go believing. I believe in you," her eyes fixed on Ronald, "and I believe in you because I believe in God," that great truth dimly filtering through her mind.

The association of words seemed to prompt what followed. "I believe in God," she began gropingly; in a moment her mind glided along the well-worn path, and she essayed again the Apostle's Creed, that mighty confession she had made her own long before she knew its wondrous import. "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord." As the holy title broke from the dying lips, she bowed her head upon the pillow; her eyes were closed, but there was at least one royal heart among the breathless worshippers that did homage to the royal heart outgoing—and Ronald bowed his head in reverence and love before the Blessed Name.

Soon she opened her eyes again, roving an instant among the three who kept the sacred vigil. But they settled themselves on Ronald, now standing at the foot of the bed, the child's tired head resting on his shoulder. He could see the filmy insignia of death already sealing the eyes that still poured out their message of love and confidence; and he smiled back his promise to keep the trust.

He felt that he should speak some word—he had never stood beside a deathbed with such a word unspoken. Hesitatingly he began:

"Yea, though I walk through death's dark vale

Yet will I fear none ill,—"

He recited to its close the great ritual wherewith the ministers of his Kirk were ever wont to uplift the parting soul. The dying eyes brightened at the noble words, probably never heard before; a moment later the vital spark was speeding.

Ronald stood at the foot of the bed, his tall form straightened now, his eyes aglow with faith, his whole demeanor that of a priest of God. Shading his eyes with his right hand a moment, he suddenly lifted it high, pointing upward as he cried aloud:

"Safe hame, my friend! Safe hame!" but the last words were choked in tears. Yet she heard them as she glided round the distant Cape of Death—and He heard who guides the unreturning feet.

Ronald gazed a moment upon the ancient mystery, the calm face already taking on the majesty of the Eternal Silence. Then he turned to look upon the motherless. What is childhood's swift escape from grief but rest in God? For Mildred was in the shadow-land of sleep, her head pillowed on Ronald's shoulder, while her mother sped upon her new and radiant way; and who dare deny that the lesser journey of the child were as perilous as the other's, without the self-same Guide?

Ronald's lips touched the unconscious head. "She's sleepin'," he said, moving toward his wife.

"Which one do you mean, Ronald?" his wife whispered gently.

"I mean them baith," Ronald answered reverently; "only the nicht's no past for the bairn yet."

Then he carried her into the adjoining room and laid her on their own bed.

"Ye maun sleep wi' her the nicht, Mary," he said, his voice very low; "I canna dae what I promised, wi'oot yer help. We'll baith keep her till we gie her up to God. An' yir arms ha'e been empty lang," with which he turned and went swiftly from the room.

His wife groped her way to a clothes-chest in the corner. It was dark—but in a moment she brought forth a tiny nightgown, anointed with the tears that fell hot and fast; then

she sank beside the bed and renewed the age-old vows that are so precious to the mothers' God.

CHAPTER VII.

The Surgery of the Soul.

"Yes, Ronald, your crops never looked better, as you say; it seems hard lines for a man with your wealth to be so poor," and there was a curious light in Ephraim's gray eyes as he looked out on the fields of living green about his neighbor's home. For another season was already demanding its accustomed place.

"I dinna understand ye—ye dinna ken what ye're talkin' aboot. Div ye mean I'm no weel-to-dae?" returned Ronald, no little mortification in his voice. "I'm no a Rothschild—but I'm no a pauper, mind ye."

Ephraim's eyes rested thoughtfully on his friend. "You've got all kinds of money—all kinds of it, I know; but I wouldn't call you rich—I wouldn't even call you well-off. Not by no means! You see, Ronnie, it's like this—I don't call a feller rich that's got lots o' money. Lots of men of means is mighty mean men—you're not, Ronnie, not an inch of you," he hastened to explain; "but there's several kinds of riches—a man's rich if he's got a good upper story," tapping his brow in illustration; "an' he's richer if he's got good friends; an' he's richer still if he's got them round him as loves him—children mostly, I reckon. An' then, unless the preachers is all fools, he's richest of all if he's got—if he's got that, you know. I'm not quite a millionaire in that line myself," and Ephraim smiled at the open-mouthed listener as he concluded his estimate.

"Ye're a lad, Ephraim," was Ronald's not very enlightening response. "What class wud ye pit the likes o' me in?"

Ephraim grinned significantly. "You're powerful poor, Ronnie—you're mighty nigh a bankrupt. Was you at the Sacrament yesterday, Ronnie? I heard you was."

Ronald, wide-eyed, had to close his mouth before he could begin his answer.

"Aye," he replied, staring at his questioner. "I went wi' the wife—she was frettin'. What has the Saicrament to dae wi' riches?"

"Just this much. I never went to a Sacrament; but if I did, an' if I didn't get grace enough to forgive one poor lad that happened to make a break, and afterwards got mad and called me a liar, I'd think I was cheated out o' my boots. I'd feel like I was Rothschild—to take the man you mentioned—bein' turned into a pauper. I'm goin' to tell you something, Ronnie—d'ye want to hear it?"

"Aye, I dinna mind." Ronald was just a little pale; he looked as if he could have denied himself the information cheerfully enough.

"Well then, I will. D'ye know, sometimes I think I might go to the Sacrament, if I ever felt good enough—an' if you'd forgive Hugh. But it don't seem to be fixin' you up, goods. This goin' there an' gettin' forgiven yourself all the time, just as if God had nuthin' else to do, just as if that was His trade—an' then not tryin' even to be a 'prentice at the business yourself—it don't seem catchin' enough to suit me. The Almighty must get tired settin' the copy-book for you, Ronnie," and Ephraim looked the least bit like a prophet as his eyes searched the grave face before him.

Ronald's voice was shrill in its agitation. "But there's mair i' the Bible forbye forgiveness," he began vehemently; "was it no' th' Almighty wha made the great White Throne, an'—"

"Yes, but He didn't make it for you," Ephraim interrupted quietly. "Hello! here's the kid—we'll have to cut out theology, I reckon. What's that you've got, honey?"

White and fragile, and panting rather piti-

fully in her haste, Mildred walked straight to Ronald's chair.

"Oh, daddy!" Ronald glowed at the music of the new-learned word. "Oh daddy, look what I found—I got them in Nanna's drawer upstairs." This was her name for her foster-mother. "It bounces nearly to the ceiling," wherewith she flung the ball upon the floor, catching it as it descended; "and I wish you'd tie up the handle on this whip—it's ravelled; and just listen," putting the whistle to her lips and blowing till the room rang with the sound. "Whose are they, daddy? were they yours?"

Ronald's lips were firm; but his eyes turned traitors, dim and dewey as they were. He did not look at Ephraim.

"I'll fix the whup—gie't me."

"But whose are they, daddy?"

A pause intervened. "Thae was—thae was my son's," he said, almost unheard.

"Your son! What's his name?"

"His name was Hugh, lassie," Ronald said slowly.

"What's his name now?" the child asked instantly.

"It's—it's still Hugh. Thae toys was his."

"Whose are they now, daddy?"

"They're—they're his, lassie."

"Where is he, daddy?" the eager face upturned.

"He's—he's awa'."

"Was Nanna his mother?"

"Aye, aye, lassie."

"Then she's his mother yet?" the serious face aglow with interest.

Ronald's voice shook in spite of all his efforts. "Aye, Mildred, aye, she's his mither yet."

"Then why doesn't he come home?" she asked in a perplexed tone.

Ronald cast about sorely in his mind, gazing down the while upon the beautiful inquirer, all unconscious as she was of the fresh-bleeding wound.

"Ye—ye wudna unnerstand," he evaded.

"Do you understand, daddy?"

"Aye," he answered sadly, "naebody unnerstands only me."

"Doesn't Nanna understand?"

Ronald hesitated. "I dinna think, sae."

"Doesn't God understand, daddy?"

Ronald gazed in startled silence; but Ephraim volunteered the answer for which the child was waiting.

"No, honey, He don't—there isn't nobody finds it as hard to understand as Him. Come on out into the yard," he suddenly digressed; "I want to see the bees," and, lifting the child to his shoulder, he strode out into the sunlight, Ronald musing still within the shadow.

The remainder of the afternoon Ronald spent among the glistening fields, whitening to the harvest; he had much to think upon. And his troubled mind was still thus employed as he sat amid the gloaming, when his wife slipped into the room and took her place beside him.

"Ronald," she began, "something very beautiful occurred to-night. 'Oh! she's the sweetest child!' a wealth of devotion in the words. 'Father,' she went on, the tone touched with anxious care, 'why don't you take Mildred to the specialist in the city? Don't you think she's growing weaker, father? She tires so easily—and she's coughing more. If I could only know it isn't serious! But I often think—what do you think, father?' she concluded eagerly.

Ronald's eyes were troubled. "I canna deny the lassie's no what she might be. I dinna like thae red spots on the bonnie cheeks. But the simmer'll dae her guid, I'm hopin'," he added, summoning a cheerful note. "But what's this the wee girly's been daein' the day?—ye said it was something beautifu'."

he quoted, glad to abandon the darker topic.

His wife moved closer. "It was lovely, Ronald. I noticed how quiet and thoughtful she had been all evening; but tonight, when she said her little prayer to me, after she was all through, she turned her face up to mine: 'I want to pray about Hugh,' she said; 'I want God to bring him home to you and daddy. I'm sure He doesn't want Hugh to stay away any more—and I'm sure He doesn't like daddy to be so lonely.' And," the now broken voice went on, "she prayed the sweetest little prayer. Oh, father," taking his face in both her hands, the glistening eyes appealing to him through the dusk, "don't you mind how our Hugh used to kneel just like that?—you used to steal upstairs to watch him, father! It seems so long ago—and it was so sweet, father; take me, Ronald," and the quivering form stole into his arms.

Ronald fought his fight in silence. "Ye canna think I dinna mind," he said at length, huskily. "I mind ilka hair o' his heid. But there's mair, tae, as I canna forget till my deein' day. Ye dinna unnerstand the Scottish natur', Mary—we're taught, frae we was bairns, to gie up chick an' child afore we countenance a sin; the prodigals maun aye repent an' turn," he concluded, the ancestral spirit of his race ringing in his voice.

His wife rested silent in his arms a minute. "Do you ever pray for him too, dear?" she asked in a gentle voice.

"Aye, lass; oh, aye, I pray he'll be forgiven o' his sin—isna that Mildred callin'? I'll gang till her myself," with which, clearing a very troublesome throat as he went, Ronald made a dignified escape. But his wife did not abate the siege; her lips still moved in pleading, but now their plaint was turned toward the all-pitying Heart.

(To be continued.)

The Afternoon Tea.

Betty McGee to an afternoon tea invited my dolly, my kitty, and me. "An afternoon tea in the morning at nine, And please to be prompt in the rain or the shine.

The tea will be cocoa, of course you must know,"

Said Betty to me; and I promised to go.

An afternoon tea is the stylishest thing! I put on my prettiest necklace and ring. And Mother's long skirt, with a bonnet of red, And did up my hair on the top of my head. I made Dolly sweet in a new kimona, And dressed Kitty up in her very best bow. Then I took Sister's card-case, with card for us three,

I know what to do at an afternoon tea.

But what do you think? When the morning had come,

And we asked if Miss Betty McGee was at home,

They giggled and said she "had gone out to play;

She must have forgotten that this was her day."

Forgotten her guests, though the clock pointed nine,

And we were all ready for rain or shine!

Forgotten the cocoa, forgotten it all, While she was unstylishly playing at ball;

"Please tell her," said I, in my haughtiest way,

"It was very bad form!" Then we bade them good-day.

And that was the end of the afternoon tea For poor little Dolly and Kitty and me.

Consul General Miller of Yokohama reports that forty-nine Japanese banks with a capital of \$38,000,000 suspended last year.

C. E. French has begun work in his new field at Tallula, Illinois.

F. M. Rains will dedicate a new church at Robinson, Illinois, November 29.

There were two additions at the Northside Christian church in Kansas City last Sunday.

J. W. Williams has resigned as pastor of the Christian church at Chambersburg, Illinois.

The church at Winamac, Indiana, loses its pastor, I. G. Shaw. He goes to Middlesborough, Kentucky.

The church at Jackson Center, Ohio, dedicated a new building Nov. 8. L. L. Carpenter the veteran dedicator assisted them.

Evangelist Allen T. Shaw of Pontiac held a meeting at Armington where John C. Lappin ministers, which brought thirteen into the church.

The church at Lomax, Illinois, is doing the commendable service of educating a young man for the ministry. He is now in Eureka college.

Edward Chitter is now holding a meeting at Cheney, Kansas. At the end of the first six days, 31 were added. Mr. Chitter is open for dates after January 1.

Thomas H. Pappelowell, of Arkansas City, Kansas, reports a day of unusual blessing in their work recently. There were fourteen additions to the church in one Sunday.

The church at Fairbury, Illinois, has made a satisfactory growth the past year. Thirty have been added to the membership of the church, twenty by confession of faith. Ellis Gish is the pastor.

S. M. Perkins, the pastor of the Davenport, Iowa church began a meeting in his church on Nov. 8. He will use the stereopticon and some other modern devices in emphasizing Christian truth.

The church worshipping at Rowland street, Syracuse, New York, began a meeting Nov. 8 with home forces. C. R. Stauffer is the pastor. The church contemplates erecting a new building on Geddes street.

The church at San Jose, California, is in the process of erecting a new church building which they hope to have completed at the end of the year. The cost will be about \$35,000. M. W. Harkins is the minister.

On Nov. 8 the corner stone of the colored Christian church building in Kansas city was laid. This is the largest colored congregation in our brotherhood. The building will be the finest one erected for the use of the colored people. Dr. Combs and Dr. Jenkins spoke at the corner stone exercises.

T. Alfred Fleming pastor of the Miles Avenue Christian church of Cleveland, Ohio, has been secured to assist in a meeting at Colfax, Illinois. The meeting will begin Nov. 15. Norman H. Robertson has been pastor of this wide-awake church for the past three years and every department is in a healthy condition. Brothers Fleming and Robertson will be a strong combination for gospel work and a large ingathering is expected.

The church at Goodland, Kansas is enjoying prosperity these days. The Kendalls have just held a meeting in the church which resulted in 45 additions to the local church as well as additions to some of the other churches of the city. The meeting was shortened by the death of Mr. Kendall's

brother. There have been 100 additions in the year just closing. J. M. Lowe is the pastor.

The church at Port Arthur, Canada, is hoping to build a new house of worship the coming year.

J. H. Hill held a meeting at Hartselle, Alabama, recently that resulted in twenty-two additions.

Dan Trundle held an eight day meeting at Rialto, Col., which resulted in ten additions in spite of discouraging weather.

The church at Toulon, Illinois, is having a steady growth in its regular services. Seventeen have been added lately in this way.

H. A. Davis has just closed a meeting at Liberty, Illinois, which resulted in thirty additions, most of them by confession of faith.

J. C. McCartney has accepted a call to Fullerton, California, and began there Oct. 25. He has been located at Grand Junction, Col.

Evangelist F. A. Sword held a meeting recently at Shaws Point which brought thirty-six into the church membership. He has recently moved his family from Polo, Illinois, to Lanark.

C. H. Shipplett held a meeting with his own church at Fandon, Illinois, recently which resulted in twenty-eight additions to the church. Mr. Shipplett preaches for the church half time.

H. B. Robison has closed his first year at El Paso, Texas. There have been sixty-five additions to the church and a loss of twenty-one. Missionary offerings have increased thirty-five per cent.

Evangelist Fannon held a meeting at Fouts church near Centralia, Illinois, recently, which brought a great uplift to the church. People drove in for miles and the additions finally numbered thirty-six.

W. D. Terrell, who is pastor of the church at Loogootee, Indiana, preached a week in a schoolhouse recently. There were nine additions to the church through this effort. W. F. Shearer will hold a meeting in Loogootee in January.

Most fratifying word comes from Hiram college announcing that the student body will be 25% greater this year. This fine old college where Pres. Garfield once presided has a great place in the hearts of the brotherhood.

The state convention of Florida is being held this week. The various societies have proper representation and at the close is an interesting institution called "Sermon Day." This ought to be introduced into some of our northern conventions to relieve the theological ache that sometimes gets into our preachers.

Pastor Sniff of the church at Paris, Illinois, held a meeting for a country church near by called Bell Ridge, recently. There were 101 additions in the meeting and the present membership of this church is now 350. It is one of the strongest country churches in our brotherhood. Albyn Esson, who studies at Butler college preaches for them.

The Aetna Street church in Cleveland, Ohio, is having a series of special services that are unique and must be of great service. The series is called "Neighborhood Problems discussed by the Neighbors." The lay members of the community accept special topics and speak on them. The different topics to be discussed are as follows:

The Church and the Neighborhood, Shop Morals and the Neighborhood, The Man and the Neighborhood, The Saloon and the Neighborhood, The Home and the Neighborhood.

The church at Ponca City, Oklahoma, has called G. B. Kellum of Dexter, Mo., as their pastor.

Evangelist J. E. Moyer recently held a meeting at Maud, Illinois. There were eighteen additions to the church.

C. L. McKim is evangelizing in Iowa these days. His meeting at Garwin resulted in twenty-three additions and the meeting at Troy Mills in twelve additions.

The church at Carlock, Illinois, is growing in membership. Six were added on a recent Sunday. They came as a result of a meeting held at the Bethel church.

Evangelist L. Harbord held a meeting at Williamstown, Mo., recently with eighteen additions. He is now in a meeting at Harritown, Illinois, where J. H. Briston ministers.

W. H. Harding of Maroa has just closed a meeting at Maroa, Illinois, which brought great blessing to the church there. Twenty-one were added among whom were five heads of families.

A. R. Spicer who ministers to the church at Dixon, Illinois, recently held a meeting at Pine Creek, a country church near there. This meeting resulted in seventeen additions to the Pine Creek church.

The church at Grayville, Illinois, has just had an epoch-making evangelistic enterprise in their community. Evangelist C. M. Smithson has been preaching there and twenty-eight have been added to the church.

C. W. Cauble, who is pastor of the Sixth church in Indianapolis, has held a meeting in his own church recently with the assisting of Singing Evangelist E. C. Mannan. In a three weeks' effort, forty-seven were added to the church.

John D. Zimmerman has closed his work at Hoxon, Kansas. During his three years there, there were 131 additions and many other encouraging indications of the efficiency of the church. He will minister in the future at Winchester, Kansas.

The First church at Springfield, Illinois, where F. W. Burnham ministers, has been receiving a great uplift recently from the presence of some of the returned missionaries. Among those who have spoken at this church since the New Orleans convention are H. P. Shaw, Rose T. Armbruster and Dr. Wakefield.

A. A. Doak, Colfax, Washington, at the invitation of the Y. M. C. A. secretary, was the principal speaker in a prohibition rally Oct. 23, in the State College at Pullman, and enjoyed addressing 400 of the students. The previous night his Colfax people had made a reception for 22 new members, the occasion of including himself and Mrs. Doak in the reception, and expressing appreciation by presenting each a \$10.00 gold piece. The next Lord's Day saw the church happy in its largest yet Bible-school, 111; large audiences both morning and evening, and the day crowned by two additions by enrollment and a man from the pastor's Bible-class confessing Christ.

SOME AUTUMN LEAVES IN KENTUCKY.

W. J. Coker was at Trenton, Todd county, and Pembroke, Christian county, for meetings. These churches paid for their work and made offering for State Missions. Then were eighteen additions. Dr. Ferguson was ordained as preacher of the Pembroke church and one of the elders. Six other good men were set apart as officers of the church. The Secretary was with them on this occasion and helped in the matter.

W. J. Hudspeth did some fine work, adding twenty-six at two points—Falls of Rough and Pleasant Hill. He is in great demand for meetings and has his dates for a long time ahead. All that region recognize his value in evangelistic work.

The month was a great one for D. G. Combs. He is in the evangelistic field entirely now. 108 added and much other good accomplished. He is enjoying greatly his opportunity to be in the evangelistic field all the time.

J. W. Masters was in the field half time—added five and is now engaged in a meeting in Southeastern Kentucky.

G. H. Thomas, who was selected as District Evangelist in Lee and Owsley counties baptized thirty-three and added four otherwise. He is commended as a worthy and efficient man for that field.

Nine added by H. L. Morgan in Clay and Laurel counties.

Three added by labors of J. P. Bicknell in Wolfe and adjoining counties.

Fourteen added in Pike county as reported by H. H. Thompson and much other good accomplished.

The work at Jackson moves on about as usual. Some repairs being made on the house of worship. C. M. Summers has been absent part of the month.

Jellico had one addition and R. G. Sherrer reports the work as doing very well.

Six added in Breathitt county by J. B. Flinchum.

Three added by Robert Kirby in Cumberland county.

Work moves on about as usual at Bromley as reported by L. A. Kohler.

Latoria work is progressing well as indicated by H. C. Runyon.

Lebanon is almost making a new house in the remodeling of the old one. W. P. Welden is doing a fine work there. W. J. Coker will dedicate the house November 22nd, and follow with a meeting.

J. B. Lockhart, Clarence, Mo., has received and accepted a call to the South Louisville church, and began work there November 8th. He is highly commended and a good work is hoped for.

H. W. Elliott was at New Orleans during the convention; but aside from the time spent there he has been in the work all the time. He attended two of the South Kentucky District Conventions and received a most cordial welcome. The collections since the Hopkinsville Convention amount to \$861.01—an amount unprecedented in the records on file. Some of this was money that did not reach us before the convention; but for the most collections made on the new year's work. We hope that this good beginning is a good omen for the new year's work. The November offering has only fairly begun. Let us make it the greatest in our history. Do not allow anything to interfere with attention to this matter now. This is the best time to attend to it. 500 churches in line for November offering would be a great victory. Remit promptly. At the earliest possible moment let us hear from your effort.

H. W. ELLIOTT, Secretary.
Sulphur, Ky., Nov. 7, 1908.

FIRE AT THE SOUTHERN CHRISTIAN INSTITUTE.

A great calamity has come to our Training School for negroes at Edwards, Miss.

Monday evening, October 26th, Allison Hall was burned. This hall contained girls' dormitory, dining room, kitchen and store rooms.

The fire was probably caused by lamp explosion and was discovered while they were at supper. It spread so rapidly that nothing in the upper story of the building could be saved; furniture, bedding, clothing, of girls and teachers was a total loss. All the stores in the cellar, including canned fruit, the work of a summer, were burned.

Everything there is chaotic. They are moving the printing press out of the shop to make a dining room, and are at work building a temporary kitchen. J. B. Lehman writes: "We must forage for our meals and the boys are at work roasting potatoes in the fires of our misfortune."

The hall was insured for enough to purchase material to erect a more permanent building, but temporary buildings must be erected, cooking range, baker, clothing, bedding, furniture must be replaced at once to prevent suffering. The loss (outside of the insurance) will be not less than \$2,000. I want to ask churches and individuals—friends of this work to come to its aid in this time of calamity. Will not ministers read this letter to their congregations, and will not all come to the aid of this work in this hour of need, by making a money offering.

Every room in Allison Hall was full. It will take hard, brave work to hold the school together. We must come to their aid at once. All hearts will go out in sympathy to Brother and Sister Lehman and also to the teachers who must control these people under such conditions.

I believe that the churches, the brethren, will want a part in this, and that they will respond promptly and liberally, to help make good this loss at the Southern Christian Institute.

Send offerings to C. C. Smith, 1365 Burdette avenue, Cincinnati, Ohio.

IN THE SPIRIT OF CHRISTIAN UNION.

In the city of Chillicothe, on the 17th, 18th and 19th inst., there will be held the Missouri Sunday School Convention, or as we commonly say, the Union State Sunday School Convention. This will be a notable gathering. Among the distinguished persons who will take part on the program, will be Mr. McElfresh, the recently appointed International Teacher-Training Superintendent. I hereby urge the ministers, superintendents, teachers and other workers of the Bible Schools of the Christian churches of Missouri, to attend this convention in large numbers. In such bodies as this we have the opportunity of manifesting the spirit of Christian Union, and thus help on toward the accomplishment of Christian Union, itself. I have often felt humiliated to see so few of our people in attendance at the sessions of these Union Conventions. Some things may be said and done which we cannot all approve, but this is liable to be true in the gatherings of our own people; but for the most part, nothing will be found calling for objection. Let all who can possibly do so, attend this convention, get the good which it offers, and help on with its good purposes.

J. H. HARDIN.
311 Century Bldg., Kansas City, Mo.

THE CHURCH IN COLUMBIA, MO.

I have just spent nineteen days in this beautiful little city, justly famed as the Athens of Missouri. I have had exceptional opportunities of studying the conditions of our cause in this Mecca of the faith. I know of no city of similar size in the Brotherhood where such a splendid combination of factors and forces and conditions are at work for the achievement of great ends. The great State University with its two thousand students enrolls this year more than four hundred disciples of Christ. Christian College for young women—one of the greatest, if not the greatest woman's college in the west—brings annually a large constituency to the church from the best and most cultured homes of the Middle West. Here too the Missouri Bible College with strong, scholarly students like Lhamon and Sharpe, is equipping young men for the highest ministry of the Word. And these pour the tides of their life into the church. The church itself with a glorious history and the heritage of some of the noblest minds and hearts of the Reformation, is the dominant and commanding force of the city. The church still holds and cherishes some of the rarest and choicest spirits of the Brotherhood in Mrs. Pearre, founder of the Christian Woman's Board of Missions, Dr. W. T. Moore, the sage and the cosmopolite, and F. W. Allen and a score of others scarcely less famed.

But the pre-eminent force in the Columbia Church today is Madison A. Hart, the gifted, cultured, consecrated, minister. He is young, vigorous, virile, vital. He is aware of the spirit of the age and is interpreting to it the glorious gospel of the Son of God. He is far from being a moss back and he lacks much of being a destructive radical. He is loyal to the Lord Jesus—absolutely loyal in message and method and ministry. And he enjoys the confidence and the affection of everybody in Columbia, both in and out of the Church. Unless every indication goes awry he is entering upon a career of unparaleled success with all the conditions of triumph at hand—the field, the force and the consecrated passion for Jesus and for souls.

H. O. Breeden.

John T. Brown, Minister of the Johnson City Church, has been delivering a series of lectures before the students of Milligan College for some weeks past. The subjects included in the course have been, among others, "Education in Heathen Lands," "Japan," "China," "India," "Palestine," and "Australia." The lectures contained an extraordinary amount of valuable information, such as one does not usually find in a platform lecture. Brother Brown's style is easy but forcible. It has been the writer's pleasure to hear some of the best known lecturers in America upon similar topics, but he does not recall any superior to Brother Brown in this field. For College or Y. M. C. A. purposes his lectures approach the ideal. It would prove an inspiration to college students everywhere if they had the privilege of listening to them. For one thing, it would seem impossible for any intelligent person, after hearing Brother Brown's statement of conditions in foreign lands, to be any other than a hearty and earnest advocate of Foreign Missions.

F. D. Kershner.
Milligan, Tenn., November 2, 1908.

SPRINGFIELD ILLINOIS.

A. B. Moore, of St. Louis, preached at the West Side Christian Church, Springfield, Illinois on Sunday, Nov. 8, and C. A. Gray, of Eureka College, spoke Nov. 1. The church is pastorless since F. M. Rogers' removal to California, but is actively engaged in securing the right man to take up the work.

The revival meetings at the Stuart Street Christian church began Sunday, November 8 and will continue for two weeks. The preaching will be done by the pastor and Rev. F. W. Burnham, minister of the First Christian church. Miss Della F. Cheney of Hoopston, Ill., one of the leading singing evangelists among the Disciples, will have charge of the music during this series of meetings. Topic of the morning sermon, "Christ at the Door." In the evening, the third in a series of song sermons will be given. Topic, "Jesus, Lover of My Soul." Miss Owens and Miss Cheney will sing this song to several different melodies. Service every night during the coming week at 7:30 o'clock, Springfield, Ill.

A. P. Cobb, of Decatur, Illinois, is preaching Sundays for the Illopolis church, and in addition to this conducting evangelistic services in Central Illinois.

The Protestant churches of Springfield, Ill., are making ready for an evangelistic campaign under the leadership of "Billy" Sunday, to be held in February.

C. C. Buckner, second son of G. W. Buckner to enter the ministry, has accepted the work at Aurora, Ill.

A. P. Cobb, Decatur, Ill., recently conducted a meeting at Timewell, Ill., which resulted in eleven additions, two confessions, four by letter and reclamation, and five from other religious bodies.

D. Dunkleberger, Canton, Mo., has taken the church at Ripley, Ill.

Edgar S. Potter, one of the elders of the Quincy, Ill., church, is a business man, who does things for the cause. He is planning already to make the Foreign Rally there next January, a bi-state affair, with delegations from churches within forty miles in all directions.

The Christian University banquet at New Orleans was pronounced one of the best. Dr. Clinton Lockhart, a former president acted as toastmaster, and rousing speeches were made by A. I. Myhr, G. L. Bush, A. L. Cole, and others.

J. E. Teaney, the converted saloonkeeper of Litchfield, Ill., now at Canton, Mo., added ninety-six to the church during the first year of his ministry, which began only six months after his conversion.

SOME ENCOURAGING WORDS FROM
KENTUCKY.

The Kentucky Bible Schools are planning for a great observance of Children's Day for Home Missions, November 22. 179 schools have already signified their intention of observing the day, and every mail brings new assurances. Last year 174 schools contributed \$2,124.32. This year the offerings will unquestionably go beyond \$3,000. Kentucky is determined to keep the National Banner. The following are a few of the many encouraging reports we are receiving from over the state:

TELEGRAMS.

Canton, Ohio, Nov. 9th, 1908.—34 added today 200 in 13 days, 1604 in bible school. Preaching audiences packed the house, president Bates of Hiram spoke to the overflow to-night.

WELSHIMER & KENDALL.

Pomona, Calif., Nov. 8th, 1908.—Big tent overflowed. Crowded nightly, 127 in two weeks. Unusual revival outbreak for this hitherto irrepressible town. Comparatively no preparations as my coming here accidental. Without singer or personal workers. Bro. Clubb and Church working nobly. Start Logan-port, Indiana, next Sunday.

HERBERT YECELL.

"We are preparing to have Children's Day for Home Missions for the first time. I feel like our school is on a high road to success."

Mackville.

"I would like to see Paris take the State Banner."

W. O. Hinton.

"We are planning for a big rally Day."

Morgan.

"We will begin preparation for the day at once."

Rich.

"Please order fifty boxes and programs for November 22."

Forest Grove (Clark.)

"A committee was appointed to prepare the exercises and we will observe the day."

Morganfield.

"Our school will observe Children's Day for Home Missions."

Middletown.

SOUTHERN CALIFORNIA.

The ministers meeting of Southern California is unique. It is held in the First church, Los Angeles, the first Monday in each month.

The railroad fare is pro-rated. Thus it costs the preachers who come two or three hundred miles, no more than it costs the pastors in the city. This makes a larger attendance possible. Usually one hundred persons or over, both men and women, are present.

The fellowship is of the best. The excellent dinners provided by the ladies of the First Church do the rest.

W. G. Conley, pastor of the Cavina church is Chairman this year.

Herbert Genell, who is in a fine meeting at Pamona, with M. D. Clubb, was present at the November meeting. He conducted a round table on "Methods in Evangelism." "The secret of a successful meeting is atmosphere," says Rev. Genell. He elaborated. He meant a psychology, philosophic, apostolic atmosphere. Evidently he succeeds in creating it for brethren are drawn fifty miles to the meeting and there were over seventy additions the first week. How the old story told in love with earnestness always makes an "atmosphere!"

A. C. Smither, F. M. Dowling and Grant K. Lewis, have returned from the New Orleans convention.

H. W. Rogers, of Springfield, Ill., is established as pastor of the Long Beach church, succeeding E. W. Thornton.

Jesse M. Hunter, of Eugene, Washington, takes the work at Hollywood.

J. H. McCartney becomes pastor at Fullerton.

F. W. Emerson, of Freeport, Ill., the well known temperance orator, has accepted a call to the Redlands church.

Dan Trundle of Rialto has been in a fine meeting with Prof. B. P. Stout as singing evangelist. There were fifteen additions and the church greatly strengthened. Prof. Stout will assist Sumner T. Martin the Santa Barbara pastor, in a meeting during November.

O. P. Spiegel is supplying the pulpit of the Broadway church, Los Angeles, since J. W. Utter began his work with the new church

at Glendale. He will hold a meeting for the Broadway church in January. We suspect that the lure of the California "atmosphere" will keep him away from Alabama permanently.

E. E. Lowe, of San Bernardino, reports a Sunday-school revival and frequent additions to the church.

The Oceanside church expects to dedicate its new building December 6th. Grant K. Lewis of Los Angeles will assist the pastor in a meeting following dedication services.

OSCAR SWEENEY.

PHARMACIST

Tells Facts About Caffeine in Coffee.

"About twelve years ago I stopped coffee," writes a Colo. man, "and began Postum. As a result, instead of being a confirmed dyspeptic as I was for many years, I enjoy good health and fine digestion."

"I formerly weighed 115 lbs., now 140. My waist measure was 29, now 36 inches. Not only this, but I enjoy Postum and my meals, while for years eating was an annoyance and often a torture."

"Like an old whisky toper I always thought I had to have my coffee and then always felt its ill effects in my stomach and on my nerves."

"Now I have so completely lost my taste for coffee, that recently, when a cup was given me by mistake and I tasted it, I found it nauseated me. On the other hand I not only like the healthful effect of Postum, but the taste is peculiarly agreeable to me."

"I have tried other cereal drinks but always come back to Postum. Realizing as I do, the evil effects from the poisonous alkaloid in coffee, and being a Postum Pioneer, I am a very successful missionary."

"One man, a school superintendent, from my recommendation, has had quite as happy an experience with Postum as I have had. My wife has also found great benefit from Postum, as coffee was the only thing which disagreed with her stomach at table."

"Being a graduate in pharmacy I know the alkaloid—caffeine—in coffee is a poisonous drug. As there is no drug in Postum I naturally drink it and recommend it to others." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Pimples
on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

**Glenn's
Sulphur Soap**

Sold by all druggists.

Hill's Hair and Whisker Dye
Black or Brown, 50c.

CHICAGO

The annual meeting of the Chicago Christian Missionary Society was held at the First M. E. church Monday evening last. This meeting is arranged on the delegate plan and almost every one of our churches and missions were represented.

The various reports were read by Leon L. Loehr, President of the society, Parker Stockdale, Secretary, and A. L. Roach, Treasurer. These reports all spoke in the most optimistic vein of the success of the past year. The Treasurer's report showed that Chicago churches gave \$1,300 for Chicago missions last year. The largest amount was the Englewood contribution, of \$500. Nearly \$3,000 was contributed by the American Christian Missionary Society and \$2,000 by the Christian Woman's Board of Missions. Pastors have received part of their support for work done at Chicago Heights, Elgin, West End, Garfield Boulevard, Armour avenue, Harvey, Maywood, Logan Square, Humboldt Park, Sheffield avenue, South Chicago, West Pullman, Ashland avenue, Elizabeth street, and Douglas Park. Some of these points will be self-supporting this coming year.

W. J. Wright, of the American Christian Missionary Society, was present at the meeting and spoke briefly on the work of the past year. He congratulated the board on its efficient administration and recommended larger undertakings in the future promising his co-operation for a larger work in Chicago. He called attention to the fact that there were more people within ten miles of the place where the meeting was held than in almost any one of the southern states. He said a population so vast demanded money and men just the same as we were accustomed to think it did in other parts of the country. His remarks were received most enthusiastically.

The new board members elected for the ensuing year are as follows: President, Leon L. Loehr; Vice, W. G. Morse; Treasurer, A. L. Roach; Board members for two years, Parker Stockdale, E. S. Ames and O. F. Jordan. For one year, L. Roy Moore and W. E. Palmer. The trustees for the coming year are E. M. Bowman, W. R. Raddis and W. P. Keeler.

The spirit of the meeting could not have been better. There was perfect fellowship and a determination to pull together for a better Chicago. The persons who in days gone by have had meteoric careers as heresy hunters have failed as soul-savers and have gone their way. The heart-burnings that their ill-advised strife occasioned is a thing of the past. Our Chicago preachers are all true to the plea. They have all the various brands of theology. But whatever theology they hold, they never forget to be human and fraternal. The future of our work in this city is most auspicious indeed.

As we go to press, word comes that C. G. Kindred has been operated on in an Englewood hospital. Our prayers and best wishes go out to him in the time of his need.

Mrs. Willett returned home from the hospital Monday, improved in health.

The church at West Pullman had one confession last Sunday.

The Oak Park ladies raised a hundred and twenty-five dollars at a rummage sale last week. The West End leads them in the Sunday-school contest.

An effort is being made to revive the old Central Church, which has been defunct

since last spring. A group of 36 former members met in a hall last Sunday at 3120 Forest avenue. Prof. Irish preached to them.

The services at Jackson boulevard were well attended Sunday. There were six additions.

Mr. Sarvis of the University of Chicago preached at Chicago Heights last Sunday. The sudden departure of W. S. Lockhart has been discouraging but they are getting ready to call another preacher soon.

The church at Douglas Park is ambitiously planning for the day when it shall have a new building.

An epidemic of disease, chiefly typhoid, prevails at Maywood. There is also diphtheria and scarlet fever. This is a great hindrance to the church there.

West Pullman is getting ready for co-operation in the Chapman meetings next spring. The churches meet in union meeting every Thursday night for a gospel song service. Mr. Chapman will hold a meeting for all Chicago next spring under the leadership of the Laymen's Evangelistic Council.

Voliva, the man who dethroned Elijah III, held a meeting at Orchestra Hall last Sunday afternoon. He had about 1,500 people wait through a three hour service. He has the same stock in trade as Dowie, a denunciation of everything and everybody. He is not devoid of oratorical ability, though lacking in the magnetic personality of Dowie. It may be of interest to note that Voliva was educated in Hiram College. Zion City now has its lace industry in the hands of Marshall Field & Company. Many of the devotees who lost all are moving away to make a living.

W. D. Endres preached a sermon to children last Sunday. He proposes doing this every two months. One addition there last Sunday.

Dr. Ames preached last Sunday on "Criticizing the Past." An unusually large audience was present.

Dr. Ames is now engaged in writing a book in the general field of the Psychology of Religion, which may come from the press next spring. It is awaited with interest by his many friends.

The Ministers' Association of Chicago meets every Monday at the Grand Pacific Hotel in the English Room. All out of town visitors are cordially welcomed to these meetings. Among the visitors this week were Sec. W. J. Wright of Cincinnati, and Rev. Claire L. Waite of Milwaukee.

As we go to press the men are gathering for the Congress of Baptists and Disciples. We promise a full account for next week of this meeting, maybe epoch-making with both bodies.

O. F. Jordan of Evanston delivers his lecture on "Chicago on Boulevard and in Slum" at his former parish at Rockford, Illinois, Nov. 17. He has carried his camera about Chicago and secured nearly two hundred pictures of things significant. These have been made into lantern slides. He has pictures of all our churches and mission halls in the city. He has pictures of such social waifs as the girl coal-pickers, the

newsboys and the beggars. In the list of pictures are the things that make Chicago proud.

G. A. Campbell delivered his review of Chesterton's "Orthodoxy" at the ministers' meeting this week. Chesterton has been described as a man who defends orthodoxy in an unorthodox manner. He is one of the most brilliant writers in England. His paraphrase "If thy head offend thee, cut it off, etc." aroused the mirthfulness of our group.

The choir of the Monroe Street Church sang West's "Faith and Praise" on last Sunday evening. The house was well filled and the Cantata was thought by many to be the best production given by them for some time.

What has become of our Chicago Disciples Social Union? We must not allow that happy organization to lapse for want of care. Isn't Parker Stockdale the president? Oh, we see, he has been sick since the summer and has had no chance to call his committee together. But he will no doubt do it soon and arrange a banquet.

OBITUARY.

The report of Mrs. W. F. Rothenberger's death in Cleveland has been received with a shock by her friends in Chicago and especially in the Irving Park Church. The following letter has come to us from Rev. F. D. Butchart of Cleveland:

A deep sadness has come to Rev. W. F. Rothenberger, pastor of Franklin Circle church, in the death of his wife, Mrs. Catherine Teachout Rothenberger, and to her father and mother, Mr. and Mrs. A. R. Teachout, and family. A host of friends have stood near to offer all the comfort that Christian fellowship can bring.

Mrs. Rothenberger's health has been seriously impaired for some months, but most painstaking treatment here in the Palmer Sanitarium and an extended summer trip to the Muskoka Lake regions, gave promise of restoration. Recently her health broke again, complications developed and in spite of all that indulgent love and care could bestow she passed from this life Sunday eve., November 1st.

Mrs. Rothenberger was one of the best known and highly esteemed of the young people of Cleveland and especially in the circle of our own brotherhood. She has been a consistent member and most earnest worker in the Franklin Circle church since the age of nine years. In Christian service her life was distinguished by these three that abide, Faith, Hope and Love. Few lives are as thoroughly consecrated to the life and program of the Master as was hers. A teacher in an eastern school of music, on coming into touch with her life of great unselfishness said of her, that she had found a new type of womanhood. Her democratic kindness and sympathy were the delight of all who knew her. She has made for herself thus a host of friends in this and other places.

Added to the sympathy of these friends, a real comfort comes to the sorrowing ones in the consciousness of her deep Christian character, for the truest comfort lies in life itself, the life eternal.

Funeral services were held at the home, 4515 Franklin avenue, Wednesday, November 4th, conducted by Lloyd Darsie of Hiram. Memorial services were held at the Franklin Circle church Sunday November 8th, conducted by John E. Pounds and H. R. Cooley.

THE NEW ORGANIZATION FOR MEN.

R. A. LONG ELECTED PRESIDENT.—PRIZE OFFERED FOR A NAME.

One of the most important things done at the New Orleans Convention was the definite decision to enter vigorously upon the work of organizing the men of our brotherhood for definite Christian service in an endeavor to realize effectively the aims of the association authorized at the Detroit Convention, and to go beyond those aims by as much as our present vision goes beyond that of a few years ago.

A committee was appointed at New Orleans with power to act, being constituted as follows: R. A. Long, Burris A. Jenkins, Fletcher Cowherd, J. W. Chilton, W. Davis Pittman, J. H. Allen, and one other, whose name has escaped memory at the moment of writing.

The committee met at 2:30 p. m. on Monday, Nov. 2nd, in Kansas City, with the following present: Fletcher Cowherd (in the chair), J. W. Chilton, B. A. Jenkins, R. A. Long, Dr. Geo. H. Combs, W. F. Richardson and Brother Ridges, all of Kansas City, joining in the conference.

R. A. Long of Kansas City was elected president. Mr. Long was reluctant to add to his already heavy administrative burdens by assuming the direction of a new work of such a vast importance, but the earnest expression of every one present and his own sympathetic appreciation of the necessities of such an organization combined in leading him to undertake the responsibility. The significance of this to our whole brotherhood is at once apparent. It means that we are to have at the head of the new movement one of the great captains of industry whose name is everywhere in the business world synonymous with success.

Brother Long accepts the work with expressions of genuine humility and his usual spirit of high consecration; and under his leadership we may confidently seek and expect the richest blessing of the Father upon the enterprise.

The headquarters of the new organization were fixed at Kansas City, and P. C. Macfarlane of Alameda, Cal., was invited to become secretary. Mr. Macfarlane was present and, after full conference, agreed to accept the work as soon as he could be relieved from his charge at Alameda without jeopardizing the local interests. The committee instructed the secretary to enter into communication by correspondence and otherwise with the leading men in our brotherhood and with the leaders in men's work of other denomination communions, and form a plan of definite organization to be presented for discussion and adoption at the next meeting.

It was further decided to offer a prize of \$25.00 for the best name for the national organization, the name to consist of from two to four words, either alliterating or combining euphoniously, and to be suggestive, if possible, of the scope, spirit and aim of the work, as, for example, "Christian Endeavor" is. Send names proposed to the secretary at 876 Laurel St., Alameda, Cal.

The aim is not a male Christian Endeavor Society, nor a masculine C. W. B. M., but an organization of men by men for Christ and for the Church, which will come to have just as settled a place in the work of every church and pastor as has the Christian Endeavor Society or C. W. B. M. auxiliary.

A study will be made of all existing organizations in the church, including men's clubs of various kinds, men's bible classes, and laymen's missionary movements, with a view to discovering the golden thread of unity that runs through all, and incorporating this in the national organization

as the norm of the local fellowship, and allowing the widest latitude for adaptation to peculiar needs and conditions of particular fields.

Correspondence or suggestion with plans of organization and history of success and failures already made in local fields, is earnestly solicited by the secretary, whose address is given above.

"ON THE FIRST DAY OF THE WEEK."

As in the breaking of bread, so in the laying by in store, this means every First Day. Slowly but surely the churches are restoring to their practice this item also of approved Apostolic precedent. The restoration is slow, not only because of the tenacity of custom, but also because of the power of gold and the near-incurability of haphazardness. Most churches now have weekly offerings for current expenses, though few have yet trained even a majority of their members to use the system.

Every argument that can be made for this applies with equal force to a like weekly offering for Missions and Benevolences. But additional special reasons exist for this. It enables the minister to preach giving as Christ and the Apostles did, without seeming to beg for his own salary. It proves another reason for coming to church or sending the offering. "A two-fold cord is not quickly broken." It keeps the Christian's horizon as wide as the world and reminds him every week of the noble company in whose fellowship he is working.

It works well. Of course no system will work itself. No sort of envelopes, single or double, printed or plain, numbered or lettered, can take the place of sound instruction or overcome invincible selfishness or incurable indifference. But this easily doubles and quadruples offerings without fret or strain. It enabled a Baptist Church in Boston under A. J. Gordon's ministry to give

EAGER TO WORK

Health Regained By Right Food.

The average healthy man or woman is usually eager to be busy at some useful task or employment.

But let dyspepsia or indigestion get hold of one, and all endeavor becomes a burden.

"A year ago, after recovering from an operation," writes a Mich. lady, "my stomach and nerves began to give me much trouble.

"At times my appetite was voracious, but when indulged, indigestion followed. Other times I had no appetite whatever. The food I took did not nourish me and I grew weaker than ever.

"I lost interest in everything and wanted to be alone. I had always had good nerves, but now the merest trifle would upset me and bring on a violent headache. Walking across the room was an effort and prescribed exercise was out of the question.

"I had seen Grape-Nuts advertised, but did not believe what I read, at the time. At last when it seemed as if I were literally starving, I began to eat Grape-Nuts.

"I had not been able to work for a year, but now after two months on Grape-Nuts I am eager to be at work again. My stomach gives me no trouble now, my nerves are steady as ever, and interest in life and ambition have come back with the return to health."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

\$20,000 per year for missions—but Gordon and grace were there also.

This is merely a hint to ministers, elders and deacons, with the suggestion that, at once, before ordering next year's supply of collection envelopes, you look into some continuous system. Be as wise as the street railways that distribute their appeals to every passenger and every ride!

W. R. Warren, Centennial Sec'y.

HOW A WOMAN MADE MONEY.

A woman writing to the Globe from Mexico, says: "While I am way down in Mexico I do not want my friends who read the Globe to think I am out of the world, for I am making more money now than I ever did in my life. Four years ago I took up a fruit claim. They gave you the land if you will pay for setting out five acres of tropical fruit trees within five years. The Department of Improvement set out my banana trees, 1000 on five acres, and attended to them for two years, or until the first crop was ready to gather, and it cost me only \$6.20. The Department of Improvement will care for your trees and gather and market your fruit continuously for one third of the crop, so I just let them attend to my orchard. In 1907 the Department paid me for my share \$1,281.30 in gold. For the first six months of 1908 I had received \$708.76 in gold, and expect the second half of the year will bring me a little more. You get your money every three months, as bananas are picked and marketed every day of the year. You do not have to come to Mexico to take up land. You can pay for planting the trees in installments of \$5 a month if you wish, and need never go to Mexico yourself." Write to the Jantha Plantation Co., Block 69, Pittsburg, Pa., for Fruit Claim Blanks, as literature printed in English, regarding Mexican Homestead, is distributed from Pittsburg.

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FOREIGN MISSIONARY RALLIES.

The Foreign Society will conduct a three-months' campaign of Missionary Rallies, beginning Nov. 15th. Moving picture machines showing life scenes from heathen lands, and stereopticon views of the work around the world will be used at the night service. These Rallies will be conducted in two itineraries by President McLean and Secretary Corey. The Rallies will be held from 1:30 to 5 in the afternoon, and at night. They will be assisted by the following missionaries: Hermon P. Williams, of the Philippines; H. P. Shaw, of China; Dr. Jas. Butchart, of China; M. D. Adams, of India, and W. H. Hanna, of the Philippines. The following Rallies will be held before the holidays:

Conducted by A. McLean.

Nov. 16, Paris, Ky.; Nov. 17, Lexington, Ky.; Nov. 18, Harrodsburg, Ky.; Nov. 19, Chattanooga, Tenn.; Nov. 20, Atlanta, Ga.; Nov. 21, Birmingham, Ala.; Nov. 23, Hopkinsville, Ky.; Nov. 24, Paducah, Ky.; Nov. 25, Princeton, Ky.; Nov. 26, Madisonville, Ky.; Nov. 27, Owensboro, Ky.; Nov. 30, Evansville, Ind.; Dec. 1, Grayville, Ill.; Dec. 2, Vincennes, Ind.; Dec. 3, Brazil, Ind.; Dec. 4, Bloomington, Ind.; Dec. 7, Louisville, Ky.; Dec. 8, New Albany, Ind.; Dec. 9, Columbus, Ind.; Dec. 10, Madison, Ind.; Dec. 11, Franklin, Ind.; Dec. 14, Indianapolis, Ind.; Dec. 15, Lebanon, Ind.; Dec. 16, Shelbyville, Ind.; Dec. 17, Rushville, Ind.; Dec. 18, Connersville, Ind.

Conducted by S. J. Corey.

Nov. 16, Portsmouth, O.; Nov. 17, Wilmington, O.; Nov. 18, Athens, O.; Nov. 19, Columbus, O.; Nov. 20, Newark, O.; Nov. 23, Pittsburg (Wilkinsburg), Pa.; Nov. 24, Wheeling, W. Va.; Nov. 25, Uhrichsville, O.; Nov. 26, Uniontown, Pa.; Nov. 27, Somerset, Pa.; Nov. 30, Cleveland, O.; Dec. 1, Ash-tabula, O.; Dec. 2, Warren, O.; Dec. 3, Akron, O.; Dec. 4, Mansfield, O.; Dec. 7, Canton, O.; Dec. 8, Kenton, O.; Dec. 9, Findlay, O.; Dec. 10, Toledo, O.; Dec. 11, Ionia, Mich.; Dec. 14, South Bend, Ind.; Dec. 15, Logansport, Ind.; Dec. 16, Huntington, Ind.; Dec. 17, Frankfort, Ind.; Dec. 18, Muncie, Ind.

A GREAT BIBLE SCHOOL AT KING CITY.

The writer spent Sunday, Nov. 1st, at King City, Gentry Co., Mo., in a rally for "Larger Things" for that school and church. Often when we advocate the present-day features of Bible School work, the answer comes "these things cannot be done in the country and village school." Now, King City is a village of about one thousand people. They set their mark at 200 in the Bible School, for last Sunday, and when the reports were made they had present that morning, 224. The membership of the church is about 175 or 200. The church house is not a very large one and will soon have to be rebuilt or enlarged in order to accommodate the Bible school. Six Adult Bible classes authorized me to send them application blanks for organization under the International Standard, and I expect to send recognition certificates to all of these in a few days. J. M. Asbell is the hustling minister of the King City church, and T. J. Hasty is the superintendent of the Bible School. If we had such a man at the head of every one of our Bible Schools in Missouri, teacher-training and all other advanced movements would soon be unanimous.

King City is located in the midst of a splendid farming country, and is one of the very best small towns in Missouri, or any other state. The Rally of last Sunday was the beginning of a protracted meeting which will be led by the minister, and F. H. DeVol, of Union Star, another excellent town church near by. Bro. Butler, the sightless sweet singer, conducts the music. I fully expect

a large ingathering during this meeting, which began under such favorable auspices.

If the reader would like to know how to put into operation the aggressive features of Bible School work in a village church, let him write to T. J. Hasty, King City, Mo. They have one of the best teacher-training classes in the state, and in every particular are doing their work on high grade, scientific principles.

J. H. HARDIN.

311 Century Bldg., Kansas City, Mo.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS ANNUAL DAY IN THE MISSIONARY CALENDAR.

TIME—The first Sunday in December, unless a later date is preferred. It is especially urged, this last year of the Centennial period, that wherever there is an auxiliary, and the program is given by the members, that the messages be carefully prepared and the service be held early in the month of December. Then seek to find a near by church where the women are not yet organized for missionary effort, and secure an invitation to carry the message to them and thus double the influence of the C. W. B. M. Day program. Many pastors will welcome such assistance and will heartily co-operate and suggest some home talent for use while the visiting auxiliary serves with their people.

PLACE—Great and significant are all our Centennial aims in every department of the church, and God is aiding us far toward attainment. This last quarter period of the Centennial the Christian Woman's Board of Missions covets also the co-operation of every pastor where there are no auxiliaries, that in all our churches the work and claims of the Woman's Missionary work may be preserved to the entire church and an offering be accepted from all. Savely to covet such best gifts of time and thought and of gold is worthy.

PURPOSE—First, to enlist and equip all our women for service—not only an offering in money value, but a gift of a new company of women for the work is our hope for C. W. B. M. Day, in hundreds of new unorganized places, and a greatly increased membership where the auxiliary is now organized. To reach the significant Centennial air—The double membership by October, 1909, we need the aid of all our pastors.

A new auxiliary such has been the record so for EACH DAY this year, but we must do even better. May we not hope for fifty new Circles and Auxiliaries as the result of C. W. B. M. Day services.

MRS. M. E. HORLAN.

MISSIONARY DIAMOND POINTS.

Leading Churches.—The ten leading of our brotherhood last year, including Sunday-school gifts, were as follows: University Place, Des Moines, Ia., \$1,590; Akron (First), O., \$1,274; Kansas City (Ind. Blvd.), \$1,012; Cincinnati (Central), O., \$1,006; Richmond, Va. (7th St.), \$900; Eureka, Ill., \$868; St. Joseph (First), Mo., \$750; Hopkinsville, Ky., \$725; Owensboro, Ky., \$713; Frankfort, Ky., \$711.

Living-Links.—The Foreign Society now has more than 100 Living-links. It is hoped a large number of new churches will swing into this rank this Centennial year.

Money Expended.—Last year money was expended as follows: Japan, \$48,369; China, \$71,872; Tibet, \$6,155; India, \$47,837; 395; Hawaii, \$1,153; Cuba, \$15,418; England, \$12,069; Scandinavia, \$9,034; Turkey, \$250.

The Wonderful Blood of Man

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When through poor eating, wrong digestion, disease or whatever the cause may be, the blood becomes filled with poisons and impurities the little red and white soldiers cannot do their work properly and hence they become a menace rather than an aid to the rest of the body.

20,000,000 corpuscles die with every breath of the lungs. To rid their ranks of enemies they throw them into the cells of the skin or down deep in the tissues and man has to suffer pimples, boils, blackheads and eruptions.

Stuart's Calcium Wafers are scientifically prepared under the highest of expert supervision and give to the blood through its regular nourishing channels—the stomach and digestive canal—a purifying food and invigorator.

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Their peculiar charm lies in the method of manufacture which insures the fullest strength of the ingredients beyond all other manner of preparation. One does not purchase an untried blood cleanser in Stuart's Calcium Wafers but a blood builder and purifier backed by thousands of men and women whose use of it is its greatest testimonial tribute. Ask your druggist. He sells them for 50c, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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FIRST STUDENT BIBLE CONFERENCE.

The first international Bible conference held under the auspices of the Student Department of the International Committee of Young Men's Christian Associations, to consider the extension of Bible study in the colleges, met in Columbus, October 22-26. There were present 1022 students and professors and instructors from 250 institutions. Mr. J. R. Mott presided. The conference went to Columbus on the invitation of the United Brotherhood of that city who provided entertainment for the delegates and arranged for the meetings to be held in Memorial Hall and in the Auditorium of the Board of Trade Building.

The forenoons were devoted to addresses and discussions bearing directly on the development of the Student Bible Study movement. In the afternoons the conference was divided into groups according to classes of institutions; and plans for promoting efficiency in Bible teaching and for reaching a far larger proportion of college students than ever before, were presented. The evening sessions were devoted to inspiring addresses on the Influence of the Bible on individual and national life.

The two morning sessions, open only to delegates, were devoted to consideration of the problem of promoting Bible Study. On Friday morning, Mr. William D. Murray, a member of the Student Department Committee for many years, outlined the aim and scope of the Student Bible Study work of the Young Men's Christian Association. The progress of the work in colleges was briefly sketched by Messrs. Cooper, Weatherford, Billings, Hunton and Elliott, Secretaries of the Committee; and the "Secret of Efficiency in Bible Study in Colleges" was discussed by Prof. Miller of Princeton who spoke on the "Necessity of Capable and Trained Leaders." Other speakers were Prof. Brown of Vanderbilt, who spoke on "Adequate Courses of Bible Study," and Prof. Jenks of Cornell, who spoke on "Thorough Preparation by the Student."

On Saturday morning, representatives of a number of institutions told of the scenes in their institutions in the enlistment of college men in Bible Study. Col. Larned of West Point showed how Bible Study had gone forward at the Military Academy in spite of the limited time at the disposal of the cadets. President Falconer of the University of Toronto, set forth the "Contribution of Scholarship to the understanding of the Bible," and Mr. Lutner D. Wishard of New York, one of the founders of Association work in colleges, spoke of the "Opportunities of the College Graduate in the Promotion of Bible Study."

On Friday and Saturday afternoon the conference was broken up into sectional gatherings in order to consider the special problems of the different classes of institutions. At one conference the problems of promoting Bible Study in colleges in which the Association has general secretaries, was considered; and in another the problems of those having no general secretaries. Also there were conferences for those interested in the Bible Study work in preparatory schools and military academies. The responsibilities of the alumni and graduate students to promote Bible Study in churches, Sunday-schools, men's clubs, city Associations, etc., etc., were discussed by those especially interested in this problem. The students and professors in theological institutions considered the special responsibility of the theological student for the devotional study of the Bible. The members of faculties present met in conference to consider the relation of professors and instructors to the Bible Study movement.

In Memorial Hall the evening meetings

were held. On Thursday evening, the opening session of the Conference, Mr. Victor G. Bebee, the chairman of the United Church Brotherhoods of Columbus, welcomed the conference on the part of the Brotherhoods; and the Rev. Washington Gladden spoke on behalf of the city. Dr. Francis L. Patton, President of Princeton Theological Seminary, who was to have spoken on the "Bible as a Means of Culture for College Men," was kept away by illness. Mr. John R. Mott traced the beginning and development of the Bible Study Movement among college men throughout the world, and General O. O. Howard testified as to the "Value of Bible Study for the Educated Man."

On Friday evening, President King, of Oberlin, spoke on the "Call of the Church to College Men for Bible Study," and Mr. Robert E. Speer of New York, on the "Bible and the Culture of the Spiritual Life." The theme on Saturday evening was the influence of the Bible on national life, the Hon. H. B. F. Macfarland, Commissioner of the District of Columbia, speaking of the "Call of the Nation to College Men." Mr. Mott spoke of the need of extending the Bible Study work in the colleges of the United States and Canada, and of the invitation that had come to Mr. Cooper to assist in forwarding the Bible Study Movement among the students of Japan, China, and India. Opportunity was given to the delegates and friends present to share in this work by subscribing toward the expense of a great extension of the Bible Study Movement. The subscription was something over \$1,600.

Before the delegates only, on Sunday morning, Dean Bosworth of Oberlin, gave a most helpful address on the "Relation of Bible Study and Prayer." In the afternoon President Booker T. Washington of Tuskegee, addressed the conference and a large company of Columbus citizens on the "Place of the Bible in the Uplifting of the Negro Race."

The farewell meeting was held on Sunday evening. Addresses were given by Dr. W. W. White of New York on the "Perspective in Bible Study," and Bishop William F. McDowell of Chicago, on "The Bible and Life."

Speaking for the Chickens.

A southerner, hearing a commotion in his chicken-house one dark night, took his revolver and went to investigate.

"Who's there?" he sternly demanded, opening the door.

No answer.

"Who's there? Answer, or I'll shoot!"

A trembling voice came from the farthest corner.

"Deed, sah, dey ain't nobody hyah 'ceptin' us chickens."

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Extracts from two letters from Dr. Widdowson to Dr. Jye.

Upper Congo, Bolenge, July 13, 1908.

I believe in my last letter I told you that Iso Timothy went to Bonyeka for a five month's stretch as an evangelist. We have six or seven others up there with him. You remember Bonyeka, about 250 miles from Bolenge. We have had evangelists located there since Mr. Hensey's and my trip in January of this year. The people of Bonyeka and vicinity have accepted the teaching with great gladness. Iso reports 700 earnest seekers as being on his book. They are crying for us to come to them to open a station there and it is one of the richest fields, as far as I have seen, that ever has come to my notice. They will not let Catholic catechist land.

The director of the S. A. B. and the director of the A. P. I. (Congo Trading Companies) have asked us to do their medical work from now on. We should ask for another station in this district at once. Every month of delay will mean a harder struggle later.

We received the following telegram from Brother McLean today: "Proceed with Longo." We consider from this that you of the homeland have had a favorable reply from the government in Belgium. You may be sure we will proceed as soon as we can.

The last time the evangelists came in, the last of June, twenty-nine were baptized and fifty-six evangelists and teachers sent out.

In my last letter I told you about the way the new work is opening up at and about Bonyeka. Around Bonyeka I saw more people than I have ever seen in any one section of the Congo, large towns and plenty of them. These people are waiting and depending on us for the gospel. The Catholics have not yet reached there and the people do not want them. Shall we not, as Hensey has said, "for the third time plant the banner of Christ in Congo, at or near Bonyeka?" I for one am heartily in favor of asking for another station in this section and that soon. Everyone here is heartily in favor of this new move.

Efoloko is doing a splendid work at Mbala Lunzi (this is the new station proposed for Southern California) and there is a very richly populated district in and on this river (Momboyo, tributary of the Bosira) which we have not yet reached, nor have the Catholics.

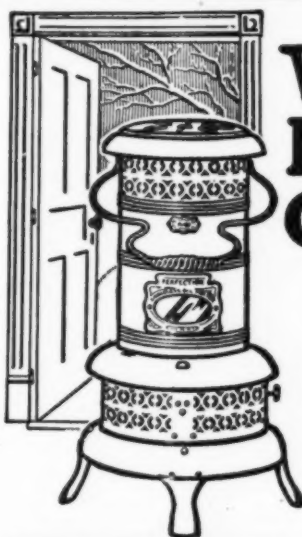
I am just coming to what I really want to say. It is this: We must have a steamer if our work is going to extend.

Beyond Bonyeka on the Bosir W'one (this is the station proposed for Northern California) and Mbala Lunzi on the Momboyo are hundreds of miles of navigable river, not counting many navigable branches to each of these.

We need a steamer. We can and will win these people to Christ but much of the traveling must be done on the natural highways, the rivers. This steamer question is no small deal. It's going to take money and lots of it. What is important now is that we get before the people in general the great need for a steamer that we may further extend the work which our Father has so richly blessed. Now is the time to press it home. May they catch a vision of the teeming thousands living on navigable rivers without Christ or hope.

Yours as ever in His work,

Widdowson.



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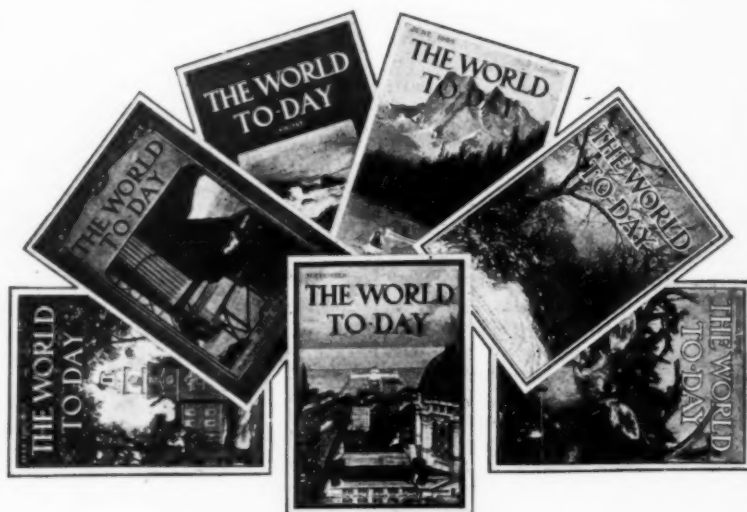
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